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ISSUE 02

Oath of Submission to Khilafat

[Arabic] I bear witness that there is none worthy of worship except Allah, Who is One and has no partner; and I bear witness that Muhammad is His Servant and Messenger.

[Urdu] Today, on the completion of 100 years of Khilafat-e-Ahmadiyya, we make a solemn pledge, in the name of Allah the Exalted, that we shall continue to strive until the last moments of our lives for the propagation of Islam and Ahmadiyyat and shall convey the name of Muhammad the Messenger of Allah (peace and blessings of Allah be upon him), to the ends of the world. For the accomplishment of this sacred obligation, we shall always keep our lives dedicated to God and His Messenger (peace and blessings of Allah be upon him) and, by offering the greatest sacrifice, shall keep the flag of Islam aloft in every country of the world. We also pledge that for the safeguarding of the system of Khilafat and for its consolidation, we shall continue to strive, till our last breath, and exhort our children and their progenies, to always remain attached to Khilafat and benefit from its blessings, so that Khilafat-e-Ahmadiyya continues safely till the end of time and the propagation of Islam continues till the Day of Judgment through the Ahmadiyya movement and the flag of Muhammad the Messenger of Allah (peace and blessings of Allah be upon him), flies higher than all other flags of the world. O, God enable us to fulfil this pledge. Allahumma Amin! Allahumma Amin! Allahumma Amin!

From the Editor

Today there is much hue and cry on the concept of Khilafat. Muslims want to establish it with or without a general consensus. The rest of the world looks on in horror at the unforgivable lengths some so-called Muslims would go to establish a Khilafat, a successorship to the Prophet Muhammad[sa].

The understanding of a large majority of people living in the world today is based on a very limited vision—one that they cannot be blamed for.

After all, more than 1400 years have passed after the rightly guided Islamic Khilafat—on the precepts of Prophet Muhammad[sa]—and we have not seen one successful attempt at establishing a system of true Islamic leadership.

If one ponders, maybe the answer lies in the above phrase: an 'attempt at establishing a system of true Islamic leadership'. Is it an attempt that will bring this about? If so, what sort of an attempt? The underlying question is, 'Can Khilafat be established by any human attempt?' Human history has always replied in the negative.

The fact is that if there is to be any attempt then it would only be to request that Being Who brought about the first phase of divinely guided Khilafat. The One Who bears the capacity to grant His people 'security and peace after their fear'. Thus, the required attempt can only be in the form of an earnest supplication to God.
The Khalifa, Hazrat Mirza Masroor Ahmad[aa], is the undisputed champion of Islam in the eyes of millions of Muslims living in the world today. His foresight, wisdom and unyielding beliefs are all factors, which lead people to believe that God still speaks today. The unequivocal solutions, yet impartial advice that he offers in order to bring about a drastic change in the world are unique.

Referring to the deteriorating state of Muslims living in those parts of the world where complete chaos is being stirred, His Holiness giving what has become a most intellectually balanced response for the world to follow, stated:

'They [the Muslims] are being trapped in such a net, and continue to be trapped in it, which is a result of greed and selfish interests. Anti-Islam forces are crippling the condition of the Muslim Ummah. These Muslims are not able to comprehend what is happening to them. Opportunities are deliberately created to cause disorder, as a result of which the Muslims, instead of showing a befitting reaction, react improperly and overload themselves with more and more problems. May Allah protect them in every respect; pray for them profusely. May Allah grant the Muslim Ummah sense so that they may be the ones to act in accordance with the teachings of Allah and His Messenger[sa].'

(Hazrat Mirza Masroor Ahmad[aa], Friday Sermon, Baitul Futuh Mosque, London, UK, 21 September 2012)

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THE HOLY QUR'AN

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَإِذۡ قَالَ رَبُّكَ لِلۡمَلَٰٓئِكَةِ إِنِّي جَاعِلٞ فِي ٱلۡأَرۡضِ خَلِيفَةٗۖ قَالُوٓاْ أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ وَنَحۡنُ نُسَبِّحُ بِحَمۡدِكَ وَنُقَدِّسُ لَكَۖ قَالَ إِنِّيٓ أَعۡلَمُ مَا لَا تَعۡلَمُونَ ۝

In the name of Allah, the Gracious, the Merciful.
And when your Lord said to the angels: 'I am about to appoint a vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

(Holy Qur'an, Ch.2:V.31)

Khilafat – It is no human design:

Explaining this verse Hazrat Maulvi Nuruddin, Khalifatul Masih I[ra], tells us about the significance of Khilafat. In the following words he says that it is God who appoints the Khalifa and not man.

'I have told you multiple times and have shown from the Quran that it is not the role of man to make a Khalifa, rather it is the task of God Almighty. Who made Adam a Khalifa? Allah the Almighty. [He says in the Holy Quran *'Inni Ja'ilun fil Ardhi Khalifah'* ['I am about to appoint a vicegerent in the earth']. It was the Khilafat of Adam which the Angels questioned by suggesting, "O Allah, he will cause disorder in the land and will shed blood!" But of what avail was their questioning? Read the Holy Quran and you will find that they had to eventually prostrate before Adam. Therefore if someone questions my authority, and the questioner is an angel, I will tell him to prostrate and submit to Khilafat. That would be better for him'.

(Khutabat-e-Nur)

HADITH

SAYINGS OF THE HOLY PROPHET[sa]

تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاضًّا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللّٰهُ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ مُلْكًا جَبْرِيًّا ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ ، ثُمَّ سَكَتَ

'Prophethood shall remain amongst you for as long as Allah wills. He will then cause it to end. Then a Khilafat will be established in the precepts of Prophethood, which will last for as long as Allah wills. He will then cause it to end. Oppressive kinghood will follow [which will inflict great pain and misery on its subjects]. Its rule will last for as long as Allah wills. He will then cause it to end. After this, tyrannical monarchies will follow. Their rule will last for as long as Allah wills. Allah will then cause it to end. Khilafat will then be re-established in the precepts of Prophethood. Thereafter, the Holy Prophet[sa] became silent [and added no more comments].'

(Musnad Ahmad, Mishkatul Masabih, kitabur-riqaaq, baabul-indhar wat-tahdheer, p.1479, Hadith 5379)

In this Hadith, first the Holy Prophet[sa] talks about his own prophethood and then he talks about the establishment of the Rightly Guided Khilafat which would move forward on the pattern or lines of prophethood, and the world saw and witnessed how the first four Khulafa, had nothing to do with the worldly kingships and their pomp and glory. They operated with just one goal in mind; to please Allah and kept this in view as they discharged the duties of Khilafat. Then also the world saw how every word of what the Holy Prophet[sa] had said came true when he said that there would be times when kingships would reign and at times these would be a little less severe and at other times they would be very severe in their treatment of the people. So if we read history we see the words of the Holy Prophet[sa] coming to fulfilment by the establishment of Khilafat-e-Rashida and then the kingships in which to some degree of severity we saw tyranny and excess taking place. The kings who came were more inclined to the world and material things than the faith. Then the Holy Prophet[sa] said that, as it has always happened, God turns with Mercy to His creatures, and after a long period of darkness, God's Mercy shall descend and bring to an end the era of tyranny and excess. And Khilafat on the pattern of Prophethood would again be established. And then he became silent as it is stated in the Hadith. Everyone can ponder on this hadith and see that the Holy Prophet's[sa] prophecy about Khilafat-e-Rashida was fulfilled, then his words predicting the coming into being of relatively less despotic, and then immensely despotic era of kingships also were fulfilled. So then how can there be any doubt about the last part of his prophecy when all the signs have been fulfilled?

(Hazrat Mirza Masroor Ahmad[aa], Friday Sermon, Bait-ul-Nur Mosque, Calgary, Canada, 24 May 2013)

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WRITINGS OF THE PROMISED MESSIAH[AS]

IT IS NECESSARY TO WITNESS THE SECOND MANIFESTATION OF GOD'S POWER

Thus He manifests two kinds of Power. (1) First He shows the Hand of His Power at the hands of His Prophets (peace be upon them all) themselves. (2) Second, when with the death of a Prophet, difficulties and problems arise and the enemy feels stronger and thinks that things are in disarray and is convinced that now this Jama'at will become extinct and even members of the Jama'at, too, are in a quandary and their backs are broken, and some of the unfortunate ones choose paths that lead to apostasy, then it is that God for the second time shows His Mighty Power and supports and takes care of the shaken Jama'at. Thus one who remains steadfast till the end witnesses this miracle of God. This is what happened at the time of Hadrat Abu Bakr Siddiq (Allah be pleased with him), when the demise of the Holy Prophet[sa] was considered untimely and many an ignorant Bedouin turned apostate. The companions (Allah be pleased with them all) of the Holy Prophetsa, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiqra and showed for the second time the manifestation of His Power and saved Islam…

…So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you…

Hazrat Mirza Ghulam Ahmad[as]. *The Will.* Islam International Publications Ltd. pp.6-7 ***(2005 edition)***

DIARY OF HUZOOR'S[aa] TOURS

BY ABID WAHEED KHAN SAHIB

[FreeImages.com/elisanobe]

Part 2 of Huzoor's tour of Holland and Germany 2015

Interview with Radio Nunspeet

During Huzoor's first week in Holland, he held five media interviews. Huzoor gave a lot of time to the media, who had shown a great interest in his visit to Holland and the Jama'at's efforts to spread the peaceful teachings of Islam.

The interviews had been arranged, on behalf of the Dutch Jama'at, by Safeer Siddiqi Sahib, who is a young Missionary and who was among the graduates of the first Class of Jamia Ahmadiyya UK.

On the morning of Monday, 5 October, Huzoor was interviewed by Radio Nunspeet. The interview was scheduled for 11.05am and so at 11am, Huzoor entered his office where the interviewer was ready and set up.

As it was a live piece, the start of the interview was dependent on the interviewer being given a cue by her producers and it seemed they were running a few minutes behind schedule. She mentioned that she was waiting for the commercials to conclude before she could start. Without any hint of irritation, Huzoor smiled and waited very patiently for those extra few minutes and used those moments to ask her about the radio station and its programmes.

The interview finally went live at 11.10am and for the next 20 minutes Huzoor was asked about the purpose of his visit to Holland, his responsibilities as Khalifatul Masih, the teachings of Islam and also his views on political issues such as the rise of radicalisation and the refugee crisis in Europe.

Upon being asked about his responsibilities as Khalifatul Masih, Huzoor said:

'The responsibility of a Khalifa is to continue the work and mission of a Prophet of God. It is his duty to spread the true message of Islam and to guide those who accept it towards goodness and righteousness. Thus, as Khalifa, I guide Ahmadi Muslims in all parts of the world and meet with members of the community on a daily basis. The bond between the Khalifa and an Ahmadi Muslim is a two-way love.'

Huzoor was asked about the sudden influx of refugees entering Europe from Syria. Huzoor responded by saying that it was a moral responsibility to help those who were genuinely in need and to provide sanctuary to them. However, he said that world powers must also seek to establish peace and stability in the countries mired in conflict so that ultimately the refugees could return safely to their home nations.

During his subsequent interviews in Holland, Huzoor was again asked about his views on the refugee crisis. Each time, Huzoor said that genuine refugees should be given refuge but that there was also a risk that some extremists or terrorists would seek to enter the West whilst posing as refugees. Thus, Huzoor advised governments and authorities to be mindful of this risk and to be extremely vigilant.

Listening back to the interview

Following the conclusion of the interview, Huzoor called me back to his office for some work.

I mentioned that I had received some messages from Ahmadis who had listened live to Huzoor's interview, both in the UK and in Pakistan and that Mala had sent me a recording of the interview on my phone.

Although it was not the best quality audio, Huzoor took my phone in his hand and listened back to the interview that had just gone out live.

Upon listening back to his response to the question about the role of Khalifatul Masih, Huzoor said that the answer he had given was perhaps longer than was strictly necessary, however as the interview was going out live he thought it was a good opportunity to do Tabligh and so Huzoor had purposely mentioned the fulfillment of some of the prophecies in favour of the Promised Messiah[as], such as the eclipse of the sun and the moon.

After some time, Huzoor returned to checking his mail and as he was doing so, he asked me about the tour so far. I always find it amazing how Huzoor can 'multi-task', whereby he reads important Jama'at letters or reports and writes instructions, all the while continuing to hold a conversation with the person seated before him!

Huzoor mentioned how it had been very cold all night but he had not wanted to put the heating on. However, in the morning it had continued to be so cold that he had switched the heating on at breakfast time. Huzoor said he would switch it off again as soon as he returned to his residence.

I felt embarrassed when I listened to this because I would not normally think twice about putting the heating on, but Huzoor had spent the night in the cold. The simplicity of Huzoor and his family truly is incomparable.

Interview with Omroep Gelderland

At 5.20pm, Huzoor had an interview with the well-known Dutch news agency, Omroep Gelderland.

Huzoor was asked if he was personally fearful of anti-Islamic groups or individuals such as the Dutch politician Geert Wilders.

Without a second's thought or pause, Huzoor responded very beautifully by saying:

'I am not at all fearful of those who are against Islam. Every person has a right to an opinion or viewpoint, however a person does not have the right to claim he understands what another person believes in their heart better than they do.'

During the interview, Huzoor was also asked about the deteriorating state of world peace.

In response, Huzoor said:

'I have said for many years that it was a mistake to assume everything in the world was fine after the conclusion of the Cold War. Today we are seeing opposing blocs and alliances forming and so there is a risk of the situation escalating into another world war.'

As the interview concluded, the journalist thanked Huzoor for his time and for granting him the opportunity to interview Huzoor.

In response, Huzoor smiled and said:

'I did not consider it to be an interview, rather it was just like a friendly meeting.'

The journalist thanked Huzoor and said he took that as a compliment!

Meeting local Ahmadis

That evening, Huzoor met members of the Dutch Jama'at in family Mulaqats and so during that period I took the opportunity, to meet some of those people who had just met Huzoor.

I met an Ahmadi called Abdul Mannan (31) who had been living in Holland for the past three years. When I met him he was extremely emotional because he had just met Khalifatul Masih for the very first time in his life.

As tears rolled from his eyes, he said:

'Just looking at Huzoor in person, rather than on TV, felt like a miracle. The light on Huzoor's face, his grace, his beauty cannot be explained in words. I feel like the luckiest person alive because today I breathed the same air as my beloved Khalifa. Today, I realised just how awe- inspiring the presence of Khalifatul Masih is and that from every pore of his body nothing but truth emanates.'

I met a young man called Abbas (23) who had recently moved to Holland from Rabwah. He had just met Huzoor for the first time in his life. He said:

'Just moments ago I was seated before the greatest person in the world. It was impossible for me to speak but somehow I managed to raise my voice to ask for Huzoor's prayers. That is enough because I truly believe Huzoor's prayers will protect me for the

> ***'Every person has a right to an opinion or viewpoint, however a person does not have the right to claim he understands what another person believes in their heart better than they do.'***

rest of my life. Those few seconds will change my life forever.'

Visit to Mobarak Mosque

For many weeks and months, we had heard about Huzoor's forthcoming visit to the Dutch Parliament and with the Grace of Allah, on 6th October the day of Huzoor's address had arrived.

Huzoor, Khala Saboohi and the rest of the Qafila departed from Nunspeet at 11.45am and drove directly to the Mobarak Mosque in The Hague.

Zuhr and Asr prayers were offered at the Mosque and thereafter we were served lunch consisting of lamb karahi and daal served with traditional Dutch bread.

Meeting with dignitaries

There were a number of guests, including politicians from various countries, such as Albania, Croatia, Ireland, Spain and Sweden, who had travelled to attend the Parliament event. After lunch they had the opportunity to meet Huzoor at the Mobarak Mosque.

Huzoor thanked all of the guests for travelling from their countries to attend the Parliament event. Thereafter, the guests took the opportunity to ask Huzoor various questions.

An MP who had come from Montenegro said that the world was going through extremely difficult and challenging times and so the message of peace that Huzoor was spreading throughout the world was 'extremely important and significant'.

He said his country was small and relatively weak and so he was unable to give Huzoor an 'official invitation' to Montenegro but that he hoped to see Huzoor in the future.

Thus, upon hearing the remark of the politician, Huzoor responded in the most beautiful manner by saying:

'I am a humble and simple person and so it is possible that I could come even without your invitation! As for your country being small it does not matter. Numbers are insignificant, what is important is having an open-heart and to be loving to all others. The Ahmadiyya Community is also relatively small but we are striving for peace in all parts of the world.'

During the meeting, Huzoor was informed how Sweden's Government had started to campaign against the 'veto power' of the five permanent members of the United Nations Security Council.

On a number of occasions in the past, Huzoor himself had said that the Security Council veto power was an unjust mechanism that gave undue influence and power to the permanent members.

After hearing about Sweden's position, Huzoor said:

'Sweden seems to always take the lead in such matters. For example, it was the first major nation to recognise Palestine as a state.'

A Spanish MP asked Huzoor if the Promised Messiah[as] had made any prophecies relating to the current state of the world. It was a very interesting question and unlike the typical questions asked by politicians.

In response, Huzoor said the Promised Messiah[as] had said that a time of conflict and disorder would come in which governments would oppose each other and in which people would oppose their governments and vice versa. Huzoor said that the Promised Messiah had said that the origins of such conflicts would be Syria.

Huzoor said:

> ***'I am a humble and simple person and so it is possible that I could come even without your invitation!'***

'Thus, seeing the state of today's world and the disturbance is actually a means of strengthening my faith. We are not part of the disorder but we can see and feel what is happening.'

An example of Huzoor's humility and patience

When the meeting concluded, rather than leave the room first, Huzoor waited for each politician and guest to leave.

The reason was that Huzoor had been informed that it was time for the guests to be transported to the Dutch Parliament.

If Huzoor had walked out first it would have only delayed the guests for a few seconds, but instead Huzoor chose to wait for a few minutes as they filed out.

This was another example of Huzoor's personal humility that he never requires protocol or special treatment. The guests were also pleased as it meant they had the opportunity to personally meet Huzoor as they left the room.

A personal reflection

Huzoor returned to his room at the Mobarak Mosque for a few minutes, whilst the rest of us waited outside, as Huzoor was about to leave for the Dutch Parliament.

This was the same Parliament where Geert Wilders was an MP and a party leader. He is that person, who for a number of years, had spoken in the most vile and horrific terms about Islam and the Holy Prophet, peace and blessings of Allah be upon him.

As I thought of this, I was reminded how some years ago, Huzoor had referred to Wilders in his Friday Sermon of 14 October 2011 and said:

'Listen carefully! You, your party and every person like you will ultimately perish. But the religion of Islam and the message of the Holy Prophet Muhammad[sa] will remain forever. No worldly power, no matter how powerful and no matter how much hatred they bear towards Islam, will ever succeed in destroying our religion.'

Huzoor had said such individuals and opponents of Islam would perish through the power of prayer alone. Huzoor said:

'We have no worldly power, nor will we ever use any worldly force. But the prayers of people whose hearts have been grieved are enough to shake the Heavens!'

Later on, after learning of Huzoor's warning, Wilders had actually written to the Dutch Government's Interior Ministry alleging that Huzoor had, God forbid, called for violence, and so he asked the Interior Ministry what action it would take against the Ahmadiyya Community.

In response, the Dutch Interior Minister, on official record, responded by saying:

'[Hazrat] Mirza Masroor Ahmad has said that such people or groups are not destroyed by violence or other secular activities, but through prayer. In the remarks I see nothing that incites or calls for violence. There is no cause for any action therefore against the Ahmadiyya Muslim Community.'

As I thought back to that incident and how Allah had protected the honour of our Jamaat and of Khalifatul Masih, I realised that no matter who was in the audience, Allah would protect our Jamaat and the honour and dignity of Khilafat.

After a few moments Huzoor and Khala Saboohi walked out and as I saw Huzoor my heart filled with emotion. Huzoor looked so graceful, radiant and commanding. Alhamdolillah.

THE ECLIPSE
BY HUMAYUN HANIF UPPAL

Hazrat Mirza Ghulam Ahmad[as] was informed by God Almighty that he was the Promised Messiah and Mahdi, a Prophet of God. It was revealed to him that he is the second coming of Prophet Jesus[as], foretold in past scriptures who was to come in the latter days and revive faith and belief in God.

Religious Scriptures of the world prophesized the coming of this great reformer, sent to save mankind from the torment of evil that comes about as a result of man's disassociation with his Creator. The prophecy mentions an extraordinary sign which would accompany this universal Prophet, two natural phenomena that cannot be forged by human hands, eclipses of the sun and the moon.

In the New Testament, Jesus[as], narrating the signs of his second coming, said,

> '*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.*'
> (The Bible (King James Version), Matthew, 24:29)

In Hinduism, Mahatma Surdasji has mentioned the prophecy that when the *Kalki Autar*, destroyer of ignorance, would appear, the moon and the sun would be eclipsed. He wrote,

> '*Both the moon and the sun will be eclipsed and there will be much violence and death.*'
> (Surdas; Sursagar "Ocean of Melody")

In one of the Holy Scriptures of Sikhism, Sri Dasam Granth Sahib, it is written about the latter day *Nehkalank*, the one without sin,

> '*All the suns and moons and even Indra and Vaman are subservient to Kal (Nehkalank).*'
> (Sri Dasam Granth, p. 107, Line 9)

Islamic Scriptures also offer a degree of detail on this topic, for instance, the Holy Qur'an refers to the eclipses of both the sun and moon occurring as a sign of the latter days,

> '*He asks, 'When will be the Day of Resurrection?' When the eye is dazzled, And the moon is eclipsed. And the sun and the moon are brought together.*'
> (The Holy Qur'an, Ch.75: V.7-10)

Although the root of this prophecy thus lies in the Holy Qur'an, a tradition of the Holy Prophet[sa] further shines light on this phenomena. Hazrat Ali bin Umar Albaghdadi Ad-Darqutni, an eminent authority on the reported sayings of the Prophet of Islam, who lived from 918 C.E to 995 C.E, had recorded the following Hadith by Hazrat Imam Baqar Muhammad bin Ali, son of Hazrat Imam Zainul Abideen, may Allah have mercy on them,

> '*For Our Mahdi there are two Signs which have never appeared before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadan and the sun will be eclipsed on the middle of it (the same month), and these Signs have not appeared since God created the heavens and the earth.*'
> (Sunan Darqutni, Kitabul Eidain, Chapter: Salat-ul-Kasoof-ul-Khasoof wa Haitahuma)

These Signs are mentioned in the collections of Ahadith of both Sunni and Shia sects. Eminent Muslim scholars have also quoted these signs in their books, for instance,

1. Fatawa Hadisiya by Allama Sheikh Ahmad Shahabuddin Ibn Hijrul Haismi.
2. Hejajul Kirama by Nawab Siddeeq Hassan Khan.
3. Maktoobaat-e-Imam Rabbani Mujaddid Alf-e-Sani.
4. Qiyamat Nama Farsi by Hazrat Shah Rafeeuddin Muhaddis of Delhi.
5. Aqaedul Islam by Maulana Abdul Haq Muhaddis of Delhi.
6. Iqtirabus Saa't by Nawab Nur-ul-Hassan Khan.
7. Ahwalul Akhirat by Hafiz Muhammad of Lakhoke.

This grand prophecy came true during the life of the Promised Messiah and Mahdi, Hazrat Mirza Ghulam Ahmad[as], and served as yet another illuminating proof of the truth of this great Prophet.

In this Hadith, the following details are worth noting,

1. After the claim of Imam Mahdi, two signs will appear.
2. The moon will be eclipsed on 13th of Ramadhan, which is the first of the three nights of a lunar eclipse.
3. The sun will be eclipsed on the 28th of Ramadhan, which is the middle of the three days of a solar eclipse.
4. Both signs will appear in the same month of Ramadhan.
5. These signs have never appeared for anyone except the true Mahdi.

Through the sheer grace of God and only through His working, these signs appeared in the Eastern Hemisphere in 1894, and in the Western Hemisphere in 1895, made evident so that the entire world could become witness to the fulfilment of God's promise. At the time, Hazrat Mirza Ghulam Ahmad[as] was around 60 years of age.

Humayun Hanif Uppal os a Waqif-e-Nau and a graduate of the third batch of Jamia Ahmadiya UK. He graduated in 2014 and is currently posted as regional missionary for Islamabad region.

Presented below is an image of a letter from the Royal Observatory Greenwich confirming the historic authenticity of the lunar and solar eclipses:

APPENDIX

Letter from the Royal Observatory Greenwich

ROYAL OBSERVATORY GREENWICH

Matiullah Dard
Education Secretary
Ahmadiyya Muslim Association
Dar-ul-Barakat Mosque
85 Tilton Road
Birmingham
B9 4PP

5th May 2000

Dear Mr Dard,

Below is the eclipse data you requested. If you have any further questions regarding the data feel free to contact me again.

Eclipses of the Sun and Moon as seen from the Eastern Hemisphere, 1894.

- The Moon was eclipsed on 20th/21st March
- The Sun was eclipsed on 5th April
- The Lunar Month began on 9th March and ended on the 6th April

Eclipses of the Sun and Moon as seen from the Western Hemisphere, 1895.

- The Moon was eclipsed on 10th March
- The Sun was eclipsed on 25th March
- The Lunar Month began on the 26th February and ended 26th March

Yours sincerely,

Bob Warren
Assistant Astronomy Officer
Royal Observatory, Greenwich
Direct Line: +44 (0)20 8312 6568
Fax: +44 (0)20 8312 6734
E-mail: rwarren@nmm.ac.uk

Royal Observatory Greenwich, London SE10 9NF

Of course there are some who still reject this reality so that they can continue to pursue their vested interests in the name of religion. God Almighty mentions in the Holy Qur'an,

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ وَعَلَىٰ سَمۡعِهِمۡۖ وَعَلَىٰٓ أَبۡصَٰرِهِمۡ غِشَٰوَةٞۖ وَلَهُمۡ عَذَابٌ عَظِيمٞ ٧

"Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment."
(The Holy Qur'an, Ch.2: V.8)

The Promised Messiah[as] writes,

> *"You imagine that a Mahdi will come who will shed blood*
> *And make religion prosper by killing disbelievers,*
>
> *O ignorant people, these ideas are completely wrong*
> *They are calumnious and baseless, and they will not flourish,*
>
> *O my dears ones, the man who was to come, has already come*
> *Even the sun, the moon have disclosed this secret to you."*
>
> (Durr-e-Sameen, Verses 43-45, Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and Imam Mahdi)

For a further read and an in-depth analysis on the allegations made against this sign being a proof of the truthfulness of Hazrat Mirza Ghulam Ahmad[as], please refer to an article published in 'The Review of Religions', titled: The Sign of the Heavens, edition: August 2015.

THE HOLY QUR'AN AND THE BLESSED MONTH OF RAMADHAN

BY SAUD AHMED NASIR

'The month of Ramadhan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month, let him fast therein. But whosoever is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete number, and that you may exalt Allah for His having guided you and that you may be grateful.'
(Holy Qur'an: Ch.2: V.186)

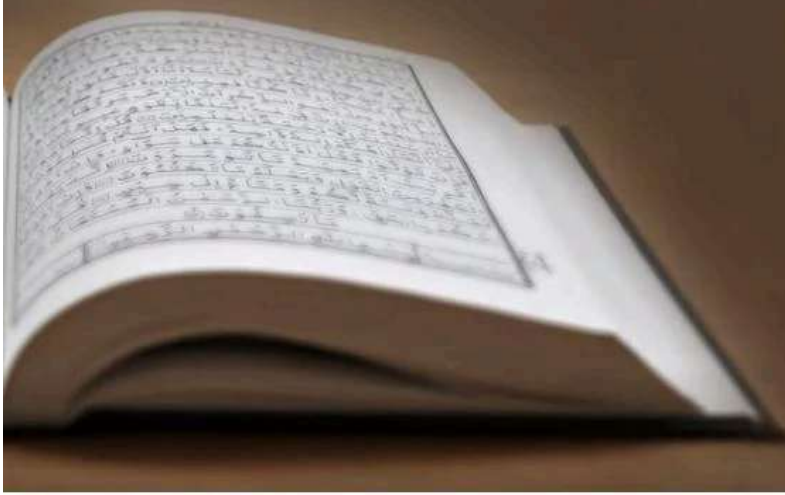
The fifth Khalifa, our beloved Huzoor, Hazrat Mirza Masroor Ahmad[aa] has, on many occasions, reminded all members of the Jama'at about how important it is to understand the great responsibility we have as followers of the Imam of the time. The wisdom of reading the Holy Qur'an in the month of Ramadhan is one among the many responsibilities we have as Ahmadi Muslims. In light of the Qur'anic Verse that has been mentioned at the beginning of this article, beloved Huzoor, Hazrat Mirza Mazroor Ahmad[aa] has given us precious guidance, drawing our attention to the recitation of Allah's word, the Holy Qur'an.

The blessed month of Ramadhan, as it is stated in the verse quoted, is the month in which the Holy Qur'an was sent down as guidance for all mankind. Beloved Huzoor says:
'The month of Ramadan comes many times in the life of a Muslim. A practising Muslim knows that the revelation of the Holy Qur'an commenced in this month. A committed Muslim who has some knowledge knows that during the life of the Holy Prophet[sa] each year during Ramadan Hazrat Jibrail used to revise the hitherto revealed Qur'an with him once with the exception of the last year of the life of the Holy Prophet[sa] when the Qur'an had been revealed in its entirety and he had received the glad tidings of *"...This day I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion..."*. (Holy Qur'an Ch.5: V.4).'
(Hazrat Mirza Masroor Ahmad, Friday Sermon, Baitul Futuh Mosque, Morden, London, UK 19 July 2013)

Further emphasizing on the verse, beloved Huzoor also mentions:
'Each year the month of Ramadhan reminds us that the Holy Qur'an is a teaching of guidance and it discriminates between truth and falsehood with illuminating signs. It reminds us about the great importance of the excellence of fasting and how fasting should be observed. Ramadhan also reminds us that the teaching of the Holy Qur'an is complete and comprehensive. Indeed this reminding is only beneficial when we understand its spirit and essence.'

From this statement of our beloved Huzoor it is quite clear that making it a habit of reciting the Holy Qur'an alone is not enough as it is also essential to make every effort to understand its wisdom.

In regard to this beloved Huzoor, says: 'The objective of this reminding will be fulfilled when we will try to understand the meaning of the Holy Qur'an so that the words "...guidance for mankind..." are truly clear to us.'
(Hazrat Mirza Masroor Ahmad, Friday Sermon, Baitul Futuh Mosque, London, UK 19 July 2013)

In the Friday Sermon of 11 July 2014, beloved Huzoor states,
'The Promised Messiah[as] explains *"...a guidance for mankind with clear proof of guidance and discrimination"*. This means that the Holy Qur'an has three qualities. First, it guides people to the knowledge of the faith that had disappeared. Secondly, its sets forth the decisive word concerning matters over which differences had arisen and thus distinguishes between truth and falsehood.' *(Brahin-e-Ahmadiyya, Ruhani*

Khaza'in, Vol.1, pp. 223-227, footnote 11 – Essence of Islam, Vol. 1, p.482)

To understand the invaluable teachings and commandments of the Holy Qur'an we are fortunate to have the treasure of books written by the Promised Messiah[as] available, which have been translated into many different languages. The Khulafa of the Promised Messiah[as] have over years and constantly reminded members of the Jama'at of the commandments that Allah the Almighty has prescribed for us in his Holy book. Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV[rt] has shared his knowledge on the treasure of the Holy Qur'an with us in his many question & answer sessions, his Dars-ul Qur'an classes during the month of Ramadhan which are still shown on Muslim Television Ahmadiyya International. By the grace of Allah and the instructions of the Khalifah of the time, Darsul Qur'an classes are organised in our mosques throughout the blessed month of Ramadhan. How fortunate we are to have these Qur'an classes, in which the teachings of the Holy Qur'an are explained and simplified for us to understand the true meanings behind the wisdom of the Holy Qur'an.

While it is important for us as Ahmadi Muslims to recite the Holy Qur'an, it is also of great significance to develop love for the Holy Qur'an deep in our hearts. Every year the blessed month of Ramadhan brings a new opportunity for us to put our worldly affairs to the side and concentrate on its beauty, its brilliance, and its precious teachings, which will lead us to build a strong bond of love with our Creator. Allah Almighty says in the Holy Qur'an: *'And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they follow the right way.'* (Ch.2, V.187)

Trying our utmost to obey to Allah's commandments in the Holy Qur'an would mean that we would be able to reflect them in our daily routine. Beloved Huzoor (may Allah strengthen his hand) has explained this to us in the following way: "Every one of us should analyse as to what extent he loves the Holy Qur'an and obeys its commandments and tries to practice them in his life. There are ways of manifesting love. The most important thing for an Ahmadi is to make it obligatory upon him to recite a minimum of two or three ruku (sections) of the Holy Qur'an regularly. Then taking the next step, he should read it along with translation. By reciting the Holy Qur'an daily along with reading the translation, its beautiful teachings subconsciously filter into the deep layers of the mind." *(Conditions of Bai'at & Our Responsibilities, p.114).*

By seeking Allah's help through prayers and following the above mentioned valuable guidance of our beloved Huzoor, each and everyone of us will Insha'Allah earn endless blessings and as the Promised Messiah[as] has stated: 'Those who honour this Holy Book shall be honoured in Heaven.' (Our Teaching, p.5).

A beautiful prayer that is offered at the completion of the recitation of the Holy Qur'an, which is so beautiful that it is worth reciting everyday: 'O Allah have mercy on me with (the blessings) of the great Qur'an. Make it for me a Model, Light, Guidance and Mercy. O my Allah, remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the world, make it an Authority for me for my benefit. Ameen.

Saud Ahmed Nasir is a graduate in medicine (MBBS) and is 27 years old. He is blessed to be part of the Waqf-e-Nau scheme and currently resides in London.

BY MAHID MUNIR AHMAD

KHILAFAT AND THE RELATIONSHIP WITH A WAQIF-E-NAU

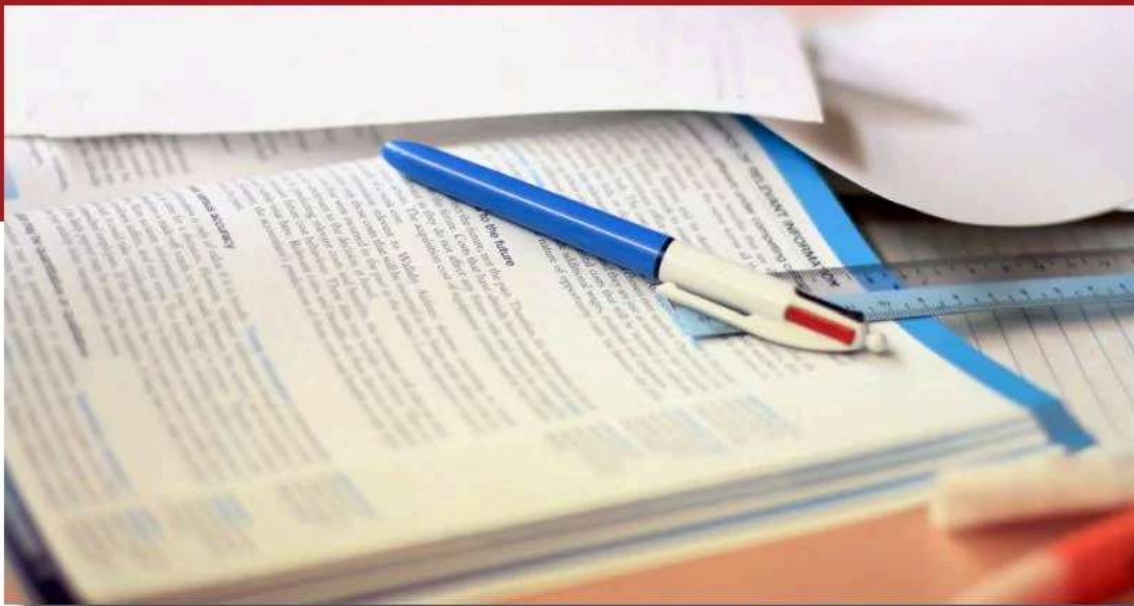
A problem any author has when trying to present the 'role of Khilafat in the global scenario' is to first enter his reader's shoes (which often vary with size and age), do justice to the importance of the subject (whilst staying unique), and contend with the common distractions that take the average citizen from reading a printed article in today's world.

Alhamdulillah, the answer was provided to me when I stumbled upon an old memory from primary school in an English class. A common scenario was my teacher trying to unjumble my unstructured stories. One day I wrote an essay based on a true event and remember her expressing genuine joy! That is the intended tone and underlying theme of this article.

Masjid Fazl, 16 Gressenhall Rd, London. SW18 5QL. UK

For every member of Jama'at-e-Ahmadiyya, and specifically Waqifeen-e-Nau (which in this case is our common denominator), Khilafat can be defined in the following way: our direct link to Allah, the Creator and Sustainer of all things, whom we turn to for help and success; the physical symbol of hope we can gain inspiration from in a puzzling and confusing world. We have all experienced problems ranging from common to extreme – a deadline or exam is fast approaching, someone is ill etc. You, the afflicted, have said your prayers, gone to the doctor, gone to tuition, but mentally seeds of doubt remain. The term 'who are you going to call?' comes to mind, but Ahmadis don't need to ring anybody - we write letters to 16 Gressenhall Road. Let's look at a case study to try and understand why we write to the Khalifa of the time! A companion of the Promised Messiah[as] and prominent missionary of the Jama'at, Hazrat Maulana Ghulam Rasool Rajeki sahib[ra] was famous for having many of his prayers answered in astounding ways, and was a model Waqif and life devotee.

On one occasion, he had been asked to go on a lengthy expedition for Tabligh far from his home. With little or no money he naturally worried about the state of the resources in his home. In sajdah as he spoke to Allah relating his concern, it was revealed to him that he needed to include the Khalifa of the time in his prayers. He relayed these concerns to the Khalifa in written form and found that just prior to leaving his home, a stranger knocked on his door with a large sum of money, insisting that this was owed to him! His conviction in writing letters became very strong, and he realised that not only does Allah answer the prayers of the Khalifa of the time, but he begins accepting it as soon as it is put to paper.

I have personally experienced the wonders of writing letters and having a relationship with Huzoor[aa]. During my A levels (13th year of education) I was a rather hopeless student without ambition or aim. Some of my previous teachers had been sceptical about my entry to further education; I opened up to Huzoor and explained that I had a passion for the outdoors and the earth. He directed me towards Geology. I continued to write and miraculously passed with the

exact UCAS points needed for my course!

Whilst studying, I would spend large amounts of time sitting down. I would become concerned about my health, and wrote to Huzoor[aa] to pray for the opportunity to participate in more sporting activities. A key example I think worthy of mention is my continued opportunity to go Horse riding in Islamabad. My desire to participate in different activities was fulfilled in this way and it is now one of my favourite pass times! Huzoor[aa] takes an interest in the progression of students at the school and opened the school with the intention of breaking our reliance on modern day transport (if God forbid we are in a position where they are no longer available). Such is the long-sightedness and far sight of our Khalifa! Currently I am participating in a variety of sports and believe this to be a product of those prayers!

One of my prayers was the opportunity to travel in my lifetime, and Allah has left no stone unturned in allowing me to do so. I thank Huzoor[aa] for his advice and guidance, since my course had allowed me to participate in research and travel widely. For example I have lived in the Middle East (in the world's first renewable energy city), done an internship in the Mediterranean and I currently write to you from Holland doing a masters degree combining industry skills and research!

On my travels I have met people whose happiest moment in the day was writing to Huzoor[aa]. One Pakistani convert told me images of Huzoor[aa] put a smile on his face during the difficult times of his day. I was treated like family by strangers simply for being part of the Jama'at, embraced by people crying because I had seen Huzoor[aa] in person. In the Middle East many south Asians (Ahmadis included) venture over as labourers and live harsh and tough lives, but it was in our mission houses that the differences could be seen. MTA was truly a beacon of truth, a direct link for the Jamaat and the Khalifa. People supported each other in whatever they could and would write every morning to Huzoor[aa] for prayers of their good fortune!

Huzoor[aa] really cares for his Jama'at, sacrificing his sleep for our problems, never tiring, never faltering. I remember being at a Taleem-ul-Islam College event where Huzoor[aa] expressed the need for those of us in developed countries to help finance the education of our brothers whom did not have the opportunity. Thinking back to my travels this knowledge touches me as many of us are fortunate to have easier lives simply because of access to education! Huzoor[aa] has constantly encouraged students to go into research, fuelling our sense of adventure and purpose. Huzoor's guidance creates unique avenues for the average Ahmadi student to diversify his Curriculum Vitae and stick out from the crowd – MTA ,IAAAE, Humanity first are just a few examples!

This is a centre piece of Huzoor's role globally, looking after the spiritual, physical and academic wellbeing of his Jama'at. However

'Huzoor's actions allow us to feel proud of our faith and the necessary arguments to defend ourselves in the face of the ignorant who may accuse us of being warmongers!'

the blessings of Khilafat are not just limited to the Jama'at. A prime example of this comes through MTA and Huzoor's world tours promoting peace. I was fortunate enough to participate in script writing once, where I saw first-hand the effects of Huzoor's predictions regarding the Arab spring, and how he had reproached the media and world powers to take stern action! Constantly engaging an enemy who otherwise goes unchallenged in defacing Islam, Huzoor is at the helm of correcting those who believe mine and your religious beliefs to be barbaric and violent!

Huzoor is given the level of respect that no other world leader to my knowledge is! He is invited into the highest western political arenas and given respect that few other leaders are given. However we should not forget that Huzoor has travelled throughout the world and is no stranger to humble settings, having lived in dire conditions of African village life! I was once instructed to read Huzoor's Germany diary and was moved at learning of Huzoor's astounding willpower to complete his written work in cold conditions and early in the morning to meet an incomprehensibly busy schedule! It is no wonder that this is the same person who has achieved the miraculous feature of planting wheat in Ghana where none had done so before (a wonder to be marvelled at all across Africa)!

I once remember writing a list of my role-models for a homework piece. My mother came in and saw the list and asked if I didn't consider Huzoor to be the top of my list, as he was after all a supreme champion in our eyes. Following her explanation I altered my list then and understand the concept even better now. Anybody who has spent time in Huzoor's company will be able to bear testament of Huzoor's shrewd and inexplicable ability to decipher things that we had ourselves not shared at times!

Such qualities of Huzoor on the global stage can be viewed at the National Peace Symposia. This year was especially intriguing as Huzoor spoke very directly to the observers outlining how Ahmadis and those who followed true Islam would always challenge extremism, showing the Qur'anic arguments which outlaw suicide and holy war and the relationship a believer has with Islam.

He exposed the lack of coverage the media gave to the torch bearers of peace, and explained how the patterns for world war he had predicted so long ago are beginning to be accepted by others! Huzoor's actions allow us to feel proud of our faith and the necessary arguments to defend ourselves in the face of the ignorant who may accuse us of being warmongers!

To conclude, I would like to say that Islam in general is seen as something incompatible with the alleged 'western way of life'. Some argue that we should make these differences concrete, and make no attempt to integrate with the general public, such hate preachers are given wide coverage and in response to them members of the public rise up who want Muslims to be isolated (enter Donald Trump). On the other hand there are those who campaign for peace. Huzoor leads that group and he is a person who needs no worldly means of listening to the woes of the world. With Allah's help he is able to do so using prayers and his relationship with Allah. His adherents do not kill, despite facing harsh provocation, and constantly reach out to let people know that we can and should live together in harmony and peace.

Mahid Munir Ahmad is a Waqif-e-Nau from London, currently studying in Holland for a Masters Degree in Geology

SIR CHAUDHRY MUHAMMAD ZAFRULLAH KHAN SAHIB'S[RA] - *ISLAM AND HUMAN RIGHTS*

BY TALHA MALIK, LONDON

THE CHARTER OF HUMAN RIGHTS OTHERWISE KNOWN AS THE UNITED NATIONS UNIVERSAL DECLARATION OF HUMAN RIGHTS - IS IT RELATED TO ISLAM IN ANY WAY?

Absolutely! One of the main architects of the charter was Sir Chaudhry Muhammad Zafrullah Khan sahib, and in the book '*Islam and Human Rights*' he expounds and critically explains with reference to the Qur'an and Hadith how undeniably the charter had provisions adopted from Islam, which were successfully applied in the times of the Prophet[sa] and his Caliphs.

The Universal Declaration of Human Rights was signed in Paris on 10 December 1948. It sets out the rights of individuals that must be protected and is regarded as perhaps the most important mechanism and charter of our current time which all signatory states must adhere to. As argued by scholars, the sole purpose of a state is to protect the rights of individuals this charter confirms that responsibility in the international and domestic arena.

The book 'Islam and Human Rights' breaks all 30 Articles down separately and with reference to each article a critical analysis is given i.e. Article 4 stipulates how 'slavery is abolished'. Sir Zafrullah Khan sahib then links the article with reference to the times of the Holy Prophet[sa] and how slaves were freed and even given the status of equality with the Prophet[sa] offering them the hand of ones close him. Sir Zafrullah Khan sahib also interlinks different Articles with one event such as Article 3 which stipulates 'liberty, right to life as well as security' by offering them the hand of his loved ones he diminished the barrier of slavery as it clearly displays that everyone should enjoy the same rights as others.

The book is very intriguing. It is written in such a sophisticated manner that it narrates to the readers' events in such a way as if they were there, at the time of the Holy Prophet[sa] and the Caliphs, evidently demystifying how provisions of the article of the Universal Declaration of Human Rights are derived from the practice and teachings of Islam.

The book is a must-read for students of law with an interest in human rights as well as for those who have any doubt that Islam is a not a religion of peace.

Talha Mahmood Malik is currently studying law at the University of Westminster. He has a deep interest in geopolitics and enjoys cycling, walking and reading. He currently resides in London.

FRIDAY SERMONS IN TEN POINTS

HAZRAT KHALIFATUL MASIH V[AA]

15/04/16 - Importance of Salāt

- Following the recitation of Tashahud, Ta'wwuz and Surah Fatiha Huzoor-e-Anwar, may Allah strengthen his hand said that instructions about Salāt have been given at numerous places in the Holy Qur'an

- Islam has declared worship as the goal behind human existence, as Allah states in the Holy Qur'an: 'And I have not created the Jinn and the men but that they may worship Me.' (Holy Qur'an Ch.51: V.57)

- We are fortunate to have accepted the Imam of the age who taught us the correct ways of worship of God, and gave us the wisdom into the requisite of worship

- Nowadays, the attendance at the mosques has declined considerably. Nights have become shorter and many people cannot reach the mosques due to work

- Office-holders and life-devotees especially should pay attention to this

- Salāt cannot be forsaken under any circumstances. Once a group of men who had just accepted Islam, requested the Holy Prophet[sa] that they be exempt from Prayer. He replied: 'A religion that does not demand action is no religion at all.'

- Some people consider Salāt a tax whereas it is beneficial for man himself

- Salāt deters one from vices, as Allah says in the Holy Quran: 'Surely, good works drive away evil works'. (Holy Qur'an Ch.11: V.115)

- The Promised Messiah[as] said that it is important to offer Salāt while being mindful of its words as well as being mindful of the physical state in which it is offered

- Salāt is the best teacher and the most useful means of teaching servitude to God

22/04/16 -

- Following the recitation of Tashahud, Ta'wwuz and Surah Fatiha, Huzoor-e-Anwar, may Allah strengthen his hand, whilst referring to an extract of Hazrat Musleh Maud[ra] said that two aspects of purification are very important for man; one is purification of thoughts and views and the other is to have pure and pious sentiments

- The Promised Messiah[as] said that his creed was that man should not put himself into too much difficulty

- When a person steps out having packed their bag that is the definition of a journey. Salāt should be shortened when one's heart is inclined that one is in a state of travel

- With regards to shortening prayers [*Qasr*] at a centre of Islam, the Promised Messiah[as] said that prayers may be shortened for three days, however if the Imam is local then full prayers shall be offered

- The Promised Messiah[as] elucidated various matters of jurisprudence that have now been collated by scholars in Rabwah and published under the title of Fiqh-ul-Masih [the Messiah's teachings on jurisprudence]

- When Zuhr and Asr prayers are combined

then *sunnah* are not offered, however when Jumuah and Asr are combined then *sunnah* should be offered before Jummah prayer as the Holy Prophet[sa] established these *sunnah* in honour of Friday

- In Islam joyful occasions are celebrated in a way that benefits humanity. For instance Eid is an occasion where meat is given to the less privileged

- The Promised Messiah[as] allowed lighting and illuminations, like at the time of the jubilee of Queen Victoria.

- Hazrat Umar[ra] also used to arrange for extra lighting in the mosque

- Children are allowed to express joy at the right occasion. The Promised Messiah[as] used to let children enjoy sparklers. On the one hand children are not being suppressed and on the other the air is cleared

The information provided in this section are only points that were mentioned by Hazrat Khalifatul Masih V[aa] in his Friday Sermons.
For maximum benefit Ismael would urge readers to listen to Huzoor's[aa] Friday Sermons at www.youtube.com/mtaonline1.

Pandit Lekh Ram was a staunch opponent of Islam who would incite hatred against Islam and its founder, Hazrat Muhammad[sa]. He was warned by Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah[as] to cease from doing so, however he did not. In light of Divine Warnings he was told that if he did not desist then he would become a sign for the people to come. Accordingly he was murdered by an unknown killer on 6 March 1897 and forever became a sign of the wrath of God.

For further information please read:
Taryaqul Qulub, by Hazrat Mirza Ghulam Ahmad[as]. Ruhani Khazain, Vol.5, p.371-405
www.alislam.org/urdu/rk/Ruhani-Khazain-Vol-15.pdf
A Murder in British Lahore – Closing the case of Lekh Ram, by Asif M Basit
www.reviewofreligions.org/12030/a-murder-in-british-lahore-closing-the-case-of-lekh-ram/

THE SYRIAN DIASPORA

THE WORLD RESPONSE AND THE SOLUTION

BY ATIF RASHID

[Accessed via Wiki Commons]

With over 12 million affected, the current refugee crisis is the worst the world has seen since World War II, according to the United Nations High Commission for Refugees (UNHCR). As the Syrians, who were once established professionals with stable careers and incomes are forced to flee their homes while others are driven to feeding themselves with grass, the world response has been divergent if anything.

Some have opened up their borders only to find the massive influx too big a burden to accommodate. Others have pledged to take in relatively minute numbers, while a few have sealed their borders to incoming refugees.

Strikingly, Hungary was the most vociferous in its anti-refugee rhetoric saying, 'Muslim migrants pose a threat to Europe's prosperity, security and Christian values'[1]. Despite there being genuine concerns over how possible economic migrants and radical foreign fighters could slip into Europe posing as refugees, the Hungarian Prime Minister, Viktor Orban wasn't shy about airing his xenophobic views.

However, the situation is more complex than first meets the eye. The sheer number and frequency of refugees fleeing the conflict in Syria has left the world reeling. 4.6 million refugees are in need of settlement, pouring into neighbouring countries as over 2 million Syrians have flocked to Turkey alone for safety from the conflict. The EU gave Ankara 3 billion euros last November as Turkey now seeks to grant work permits to refugees to build more stable lives.

There hasn't been a united international response or any quota system by the UN which would allocate numbers to specific countries across the world. While the EU did implement a quota system to distribute 120,000 refugees across Europe, this number is negligible as compared with the millions displaced, which is why an international response is needed. Some EU states, in the Eastern bloc meanwhile, refuse to take in their share of refugees and oppose the EU's plan causing rifts within the Union.[2]

Furthermore in almost every affected country, there have been significant elements opposed

[Accessed via Wiki Commons]

to refugees as Islamophobic sentiments rise and paranoia of terrorists seeping into Europe reaches unparalleled highs, more so since the Paris attacks last November. Reports suggest the Istanbul bomber who killed 10 German tourists came posing as a refugee, thus heightening security protocols and making life even more difficult for prospective asylum seekers.

US Presidential candidate, Donald Trump has exasperated the paranoia against Muslims in the last few months by generalising the issue having painted all Muslim with the same brush. In the last few months, he's called for a complete ban on all Muslims even stepping in to the country.[3]

It remains to be seen how seriously his radical, at times comical views are taken. Although President Obama has planned to resettle a meagre 10,000 refugees, he faces criticism from both spectrums[4].

Members of Congress and others in the political sphere censured him citing 'national security concerns' and 'the culmination of a failed foreign policy' as criticisms of Obama's call to house 10,000 refugees. On the other hand, advocacy groups like the Human Rights First said that 10,000 is 'far too little' and 100,000 would be more nearer the mark[5].

Canada, Germany and Finland on the flipside, it seemed, were quick to welcome in refugees with open arms with the Finnish Prime

[Accessed via Wiki Commons]

Minister Juha Sipila even offering his own home to refugees. Finland committed to receiving 32,000 refugees but the response from some resident Finns has been less than welcoming as racist groups seek to belie the government's magnanimity towards Syrian refugees.

Canada welcomed its 10,000th refugee a few weeks ago, mere months after announcing the initiative in a move praised by the UNHCR[6]. Recently elected Canadian Prime Minister, Justin Trudeau personally welcomed the first to arrive by handing them winter coats and reassuring them 'you're safe at home now'.

Canada's response seems to be one of the most well thought, open hearted and swift plans as they pledge to take in 25,000 by the end of February 2016. As compared with Britain's pledge to resettle 20,000 by 2020 and US's 10,000, Canada is far ahead in its proactive attitude towards the refugee crisis.

Perhaps the most intriguing response is seen by Germany who, with their open door policy are said to have admitted up to a million, a third of which are from Syria. Almost 40,000 were granted refugee status last August. But with such numbers come similar problems. As Germany struggles under the strain of the massive influx, Merkel faces opposition within her own ranks while right-wing fascist groups seethe at the sight of so many immigrants.

Just months after refugees were welcomed so enthusiastically by cheering crowds, the mood has shifted as the cracks begin to show. Angela Merkel now seeks to 'drastically decrease'[7] the number of refugees entering. While Syrian refugees are mainly still being accepted, hundreds are still being turned back especially as pressure grows on Merkel to curb the influx after the Cologne assaults on New

[Accessed via Wiki Commons]

Year's Day by some migrants.

Without entering into the immigration debate, it's safe to say migrants and refugees alike bring many benefits, one being the desire of most to simply work hard and live as normal citizens. Lest we forget, Steve Jobs was born of Syrian immigrants to the US and likewise in the UK floods this winter, Syrian refugees were assisting by filling up sandbags. A group of Syrian refugees were also reported to have helped and escorted a harassed women through the mob to safety during the New Year's Cologne assaults on women.

There's no doubt many Syrians simply want to return home, in safety. However, the unlikelihood of that happening amidst the increased bombing by Western powers means refugees are here to stay and with their hard work ethic, it may not be such a bad thing for respective nations. Some cited Germany's aging population and depleted workforce as reasons for their open door policy.[8] Such able bodied, hardworking refugees may have been too good a deal to turn down.

In any case, a long term solution is needed to help the Syrian diaspora from what is being described as the worst humanitarian crisis of our time.

Implementing a worldwide quota system, while easing the burden on countries stretched with the crisis would only help ease the situation for a while—until the next conflict brings in another host of refugees. It's blatantly obvious therefore the only solution to the current deluge of refugees is to end the conflict so Syrians can return home, which is where they would rather be.

Hazrat Mirza Masroor Ahmad[aa], Khalifatul Masih V, in his tour of Holland last year commented on the solution to the refugee crisis. He stated that atrocities committed by governments and extremists against citizens of one's own country must be stopped. Further, he advised that any migrants, who are genuine asylum seekers must be given opportunities to settle down temporarily until the situation in their own country improves. He went on to say that neighbouring countries have the primary responsibility to house the refugees and all must be vigilant lest ISIS members posing as refugees mingle in with genuine seekers of asylum.

The decision to bomb Syria and Iraq by Western forces in the aftermath of the Paris attacks wasn't going to be conducive to solving the refugee crisis let alone the strife in the region. Politicians and key policy makers across the world would be wise to sit down at the UN to discuss a united effort to end the conflict. With numerous sides playing with fire, one backing the other, there seems little hope for an end to the war.

Justin Trudeau recalled all fighter jets soon after his election, paving the way for his country to be part of the solution, rather than the cause by taking in refugees. Perhaps

[Accessed via Wiki Commons]

other world leaders could follow suit rather than plunging headlong into an already convoluted war.

The only lasting solution is to take a step back from the conflict. The funding of external rebel factions needs to cease while a peacekeeping force through the UN consisting of mainly Arab Muslim nations sent to restore order in the area.

If Muslim nations take care of their own affairs and do not seek external help, there would be less chance for those with vested interests to meddle in the affairs of the Middle East.

World nations can then altruistically help build back Syrian infrastructure and re-house the rightful occupants.
Amnesty International[9] has laid out an 8 point plan to resolve the refugee crisis. At the heart of the solution lies the reminder to all nations that asylum is a fundamental human right and wealthy countries, currently only offering to resettle less than 10% each year, could do much more.

The Human Rights organisation called upon world leaders to put aside 'petty wrangling' and through global co-operation work to help the displaced. The world certainly has the power and resources to do so, it's only a matter of coming together and listening to the millions who are crying out 'refugees welcome!'[10]

If world powers act sagaciously today, the Syrian diaspora may produce many more Steve Jobs for years to come. If not, we can only pray and hope future generations don't suffer the consequences.

Atif Rashid is a Waqif-e-Nau and resides in the UK. He is a freelance writer and has had the opportunity to give talks on many occasions on the topic of religion. He is currently pursuing English and religions studies and aspires to be journalist.

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ONE TO ONE

WITH FAIZ AHMAD NOSHEERWAN

Initial Concept Elevation - MTA International Ghana Studios

Faiz Ahmad Nosheerwan is a Waqif-e-Nau serving the Jama'at as an Architect under IAAAE. He is currently working on the new MTA International Studio in Ghana. Apart from this he has been blessed to work on projects around the world, among which is the Baitur Rahman Mosque in Valencia, Spain.

When did you dedicate your life to the Jama'at?

I dedicated my life to the Jama'at in October 2013. After completing my studies in architecture, I re-affirmed my Waqf and presented myself to Huzoor[aa].

What qualifications did you have prior to being a Waqif-e-Zindagi?

I had achieved a BA (Hons) degree in Architecture, a Masters of Architecture and two years' work experience in Germany, France and Spain.

What motivated you to devote your life for Waqf-e-Zindagi?

What motivated me was, firstly to fulfill the sacrifice of my parents when they devoted me as part of the Waqf-e-Nau scheme. Secondly, I have been very fortunate to serve the Jama'at closely even during my studies. I also got a taste of the life outside in a corporate environment where there was no higher cause other than to make profit. The experience was good but I was never at ease; I knew from then on that a life of work outside the Jama'at would never be fulfilling. Since serving as a Waqif-e-Zindagi I feel that I am serving a greater purpose in life and not just trying to excel in my profession, and now I cannot imagine myself doing anything different.

What is a typical day like for you working as a Waqif-e-Zindagi?

My work routine has always been dynamic.
One kind of typical day is normally spent in an office in London. I come to the office in Tahir House, Deer Park in the morning and the day consists of following up correspondences, writing progress reports on active construction projects and carrying out research and design work for upcoming projects.

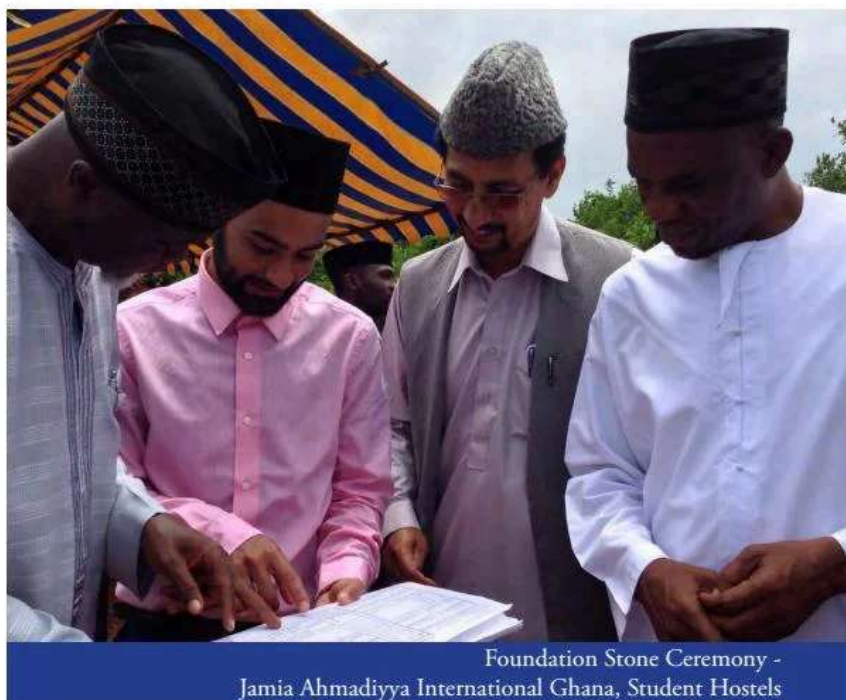
Another type of typical day is when I am posted abroad on an assignment, usually part of a project team seeing a construction project through to completion. The majority of the time is spent on site, ensuring

the work is being carried out to the appropriate standard. Time is also spent negotiating work contracts and visiting suppliers and manufacturers.

Have you traveled to any countries as part of your work as a Waqif-e-Zindagi?

Yes, it is an immense blessing from Allah that I have been given the opportunity to serve as a Waqif-e-Zindagi in many places abroad. I have travelled on assignment to: Spain, Senegal, Ghana, Portugal, Uganda and France. I have been able to experience different cultures but everywhere I have gone there have always been Ahmadi brothers making me feel as if I was at home.

Are there any notable incidents you can share while being a Waqif-e-Zindagi?

There is not one [particular] thing. But what makes everything worthwhile is when our beloved Huzoor[aa] shows even the slightest appreciation or happiness in the work that is done. This is my main motivation.

Foundation Stone Ceremony - Jamia Ahmadiyya International Ghana, Student Hostels

What advice would you give to a Waqif-e-Zindagi who may want to be in a similar field as yourself?

I would say that it's important to always be adaptable to any environment because, sometimes, resources are not available but we still have to try and achieve the best result; to remember that we may be instructed to do something that may not be related to our profession but we will carry out the task with full passion because this is part of the spirit of a Waqif-e-Zindagi.

And most importantly to always remember our main purpose as Waqifeen-e-Zindagi is the propagation of Islam Ahmadiyyat, the complete obedience of Khilafat and the service of humanity. Keeping this in mind helped me in dealing with many challenges and setbacks that normally can come in a work place and I believe if we do not remember this then everything that we do, no matter what profession it is, will be in vain.

INCIDENT FROM THE LIFE OF THE HOLY PROPHET[SA]

HOLY PROPHET'S[SA] HUMILITY AND THE COMPANIONS' LOVE FOR HIM

[During the last days of the Holy Prophet's[sa] life at one occasion] he said, 'If a man makes a mistake, it is better he should make amends for it in this very world so that he should have no regrets in the next. Therefore I say, if I have done any wrong to any of you, it may be only unwittingly, let him come forward and ask me to make amends. If even unknowingly I have injured any one of you, let him come forward and take his revenge. I do not wish to be put to shame when I face my God in the next world'. The Companions, may Allah be pleased with them all, were moved. Tears sprang to their eyes. What pains had he not taken and what sufferings had he not endured for their sake? He put up with hunger and thirst in order that others might have enough to eat and to drink. He mended his own clothes and cobbled his own shoes in order that others might dress well. And yet here he was, eager to right even fancied wrongs he might have done to others; so much did he respect the rights of others. All the Companions[ra] received the Prophet's[sa] offer in solemn silence. But one came forward and said, 'O Prophet of God, I once received an injury from you. We were lining up for battle when you passed by our line and while passing you dug your elbow in my side. It was all done unwittingly, but you said we could avenge even unintentional wrongs. I want to avenge this wrong.' The Companions[ra], who had received the Prophet's[sa] offer in solemn silence, were full of wrath. They became enraged at the insolence and stupidity of this man who had failed completely to understand the spirit of the Prophet's[sa] offer and the solemnity of the occasion. But the Companion seemed adamant—determined to take the Prophet, peace and blessings of God be upon him, at his word. The Prophet[sa] said, 'You are welcome to take your revenge.' He turned his back to him and said, 'Come and hit me as I hit you.' 'But,' explained this Companion, 'When you hit me my side was bare, because I was wearing no shirt at the time.' 'Raise my shirt,' said the Prophet[sa], 'and let him hit my side with his elbow.' They did so but instead of hitting the bare side of the Prophet[sa], this Companion bent forward with bedewed eyes and kissed the Prophet's[sa] bare body. 'What is this?' asked the Prophet[sa]. 'Didn't you say that your days with us were numbered? How many more occasions can we then have of touching you, in the flesh and expressing our love and affection for you? True, you did hit me with your elbow, but who could think of avenging it. I had this idea here and now. You offered to let us take revenge. I said to myself - let me kiss you under cover of revenge.' The Companions full of wrath until then began to wish the thought had occurred to them.

Hazrat Mirza Bashiruddin Mahmud Ahmad, Last Days of the Prophet[sa]. *In: Life of Muhammad (6th Edition).* Islam International Publications Ltd., Tilford, UK. pp.190-191 (2013)

THE INNATE DESIRE TO SHOW OFF SOMETHING VALUABLE

Once a woman had a ring made. In order to show the ring off she tried various methods, but no one paid any attention to it. Eventually she set her house on fire. When people ran to put the fire out, a woman coincidentally noticed the ring. She asked, 'Sister, when did you get this ring made?' The lady said, 'You senseless woman! Had you asked this question earlier my house wouldn't have been lit on fire.'

It would take an irrational person to set their house on fire in order to show their ring off. However, the person who made this story makes it apparent that it is in the nature of human beings that they want to flaunt those things that they consider valuable. So when we observe that this a natural faculty of humans and the blessing of religion is among the biggest blessings of God, then a person who possesses this blessing should at least have the same amount of passion in exhibiting [their religion] as the lady had, who set her house on fire in order to exhibit her ring. Whoever possesses the true faith should not rest until he flaunts his religion to others.'

(Hazrat Mirza Bashiruddin Mahmud Ahmad[ra]. Friday Sermon, 17 November 1916. In: Khutabat-e-Mahmud, Fazl-e-Umar Foundation, Rabwah. p.328)

[FreeImages.com/dhanysyamsuddin]

ADDRESS BY HAZRAT KHALIFATUL MASIH V[AA]

NATIONAL WAQIFEEN-E-NAU IJTEMA - 28 February 2016

After reciting *Tashahhud*, *Ta'awwuz* and *Bismillah*, Hazrat Khalifatul Masih V[aba] said:

"With the grace of Allah, today you have been enabled to attend the UK Jama'ats National Waqf-e-Nau Ijtema. I expect that the organisers will have held beneficial and interesting programmes for each of the different age groups. There was a time when the majority of Waqf-e-Nau were very young and so the organisers of such events had to make programmes for children aged 7-10, or perhaps from the ages of 10-12 or to a maximum of 15. However now, with the grace of Allah, there are a very large number of Waqifeen-e-Nau who have completed their higher education and have entered various fields and professions. Some are doctors, some are engineers, some are scientists and we also have some very talented people who are working in research and establishing a good name in academic subjects. Thus, as I said, there are a significant number of Waqifeen-e-Nau who, having completed their education, are now embarking on the next stage of their lives and are working extremely well in their respective fields.

Amongst the Waqf-e-Nau there are also some who joined Jamia Ahmadiyya a number of years ago and have now graduated from it and are serving as missionaries in the field, both here in the UK and also in certain other countries, whilst others have been sent to serve in those Jama'at offices where there was a need. Therefore, it is clear how greatly Allah the Almighty has blessed this scheme of Waqf-e-Nau that started around 29 years ago. We can see how the seeds that were sown quite some time ago, as I have said, are beginning to produce extremely wonderful fruits, whereby Allah has provided the Jama'at with *Waqif-e-Zindagi* (life devotees) in whom the true spirit of *Waqf* (devotion) has been instilled from childhood. Having received religious education over a number of years, these Jamia graduates are now working diligently for the sake of the Jama'at. Apart from those who went to Jamia, we also have qualified architects and engineers from among the Waqf-e-Nau, and with the grace of Allah, they are also working very well.

Anyway, you should all be aware that the Jama'at now has a huge need for the services of *Waqf-e-Zindagi*. And you are the people whose parents dedicated your lives for the sake of your faith prior to your birth. They prayed especially that you become loyal servants of Islam. Whilst a number of you have started serving the Jama'at, there are also a very large number of you, who despite being Waqif-e-Nau, are not yet directly involved in serving the Jama'at. Some have been advised by the Jama'at administration or by me personally to continue to gain further experience in their fields of expertise. This is so that they can

later present themselves to the Jama'at when they are more qualified and well-trained. However, there are others who have not yet informed us of their current status. Anyway, those of you who are fifteen or above will now be starting to think about your long-term futures and career choices. You should certainly pursue options that are of interest to you, however I would also urge as many of you as possible to consider applying to Jamia Ahmadiyya. The reason for this is we have a huge requirement for missionaries throughout the world. Even though whole classes of Jamia Ahmadiyya UK have already graduated, the requirements of missionaries just here in the UK have still not been fulfilled. Furthermore, there are many other English-speaking countries where we need missionaries. And so I would advise you to consider joining Jamia with a spirit that this will be a great means of fulfilling your pledge of *Waqf*. Of course, we also require people in other fields as well. For example, we require architects and different types of engineers, such as civil engineers. Those of you who have interests in such fields should pursue them and once you have completed your education, you should present yourself to the Jama'at for service. We also need a large number of teachers. So those of you who are interested in teaching should complete the relevant training and then inform the Jama'at so that you can be sent to our schools in Africa and other places. Furthermore, we have hospitals in many different countries and there is a shortage of doctors in all of them. It was our expectation that many Waqifeen-e-Nau from the Waqf-e-Nau scheme would qualify as trained doctors. There are a few members of Waqf-e-Nau in other countries who are now qualified doctors; however, if there are any who qualified so far here in the UK, they have not submitted themselves as *Waqf-e-Zindagi* (life devotees) to the services of Jama'at as of yet. Thus I would urge those of you with an aptitude and interest in medicine to become doctors

I also wish to make it clear that it is not merely enough for you to gain educational qualifications; rather, as members of Waqf-e-Nau, there are other extremely important expectations that we hold.'

and thereafter to come forward so that you can be sent to Africa or wherever else there is a need. Where on the one hand you will have the opportunity to serve your faith, you will also have the opportunity to serve humanity and care for those who are living in extremely tough conditions. You will have the opportunity to serve those people who do not have the facilities or means of comfort that are readily available in this part of the world. In this way you will reap countless blessings. We also require people with media and communication related degrees and training. The work of MTA continues to expand and we have also started our radio service, Voice of Islam, recently. The radio is currently in its formative stage, but we wish to constantly develop it and increase its scope and we will require suitable manpower. Thereafter apart from MTA International, other local MTA studios are either being opened or are currently being developed in a number of countries. Thus, those of you who have a talent and interest in these fields, should pursue broadcast media and other similar technical fields. We also require journalists and media professionals, because the impact of the mass media is ever-increasing. And so we need our people who can present the true teachings of Islam to the world through the media. Therefore as Waqifeen-e-Nau, you should keep in mind what the requirements and needs of our Jama'at are, and based on those requirements, you should educate yourselves and work as hard as you can. Once you have completed your respective degrees or training, you should make sure you inform the Jama'at and submit yourselves as *Waqf-e-Zindagi* (a life devotee) and be ready to serve.

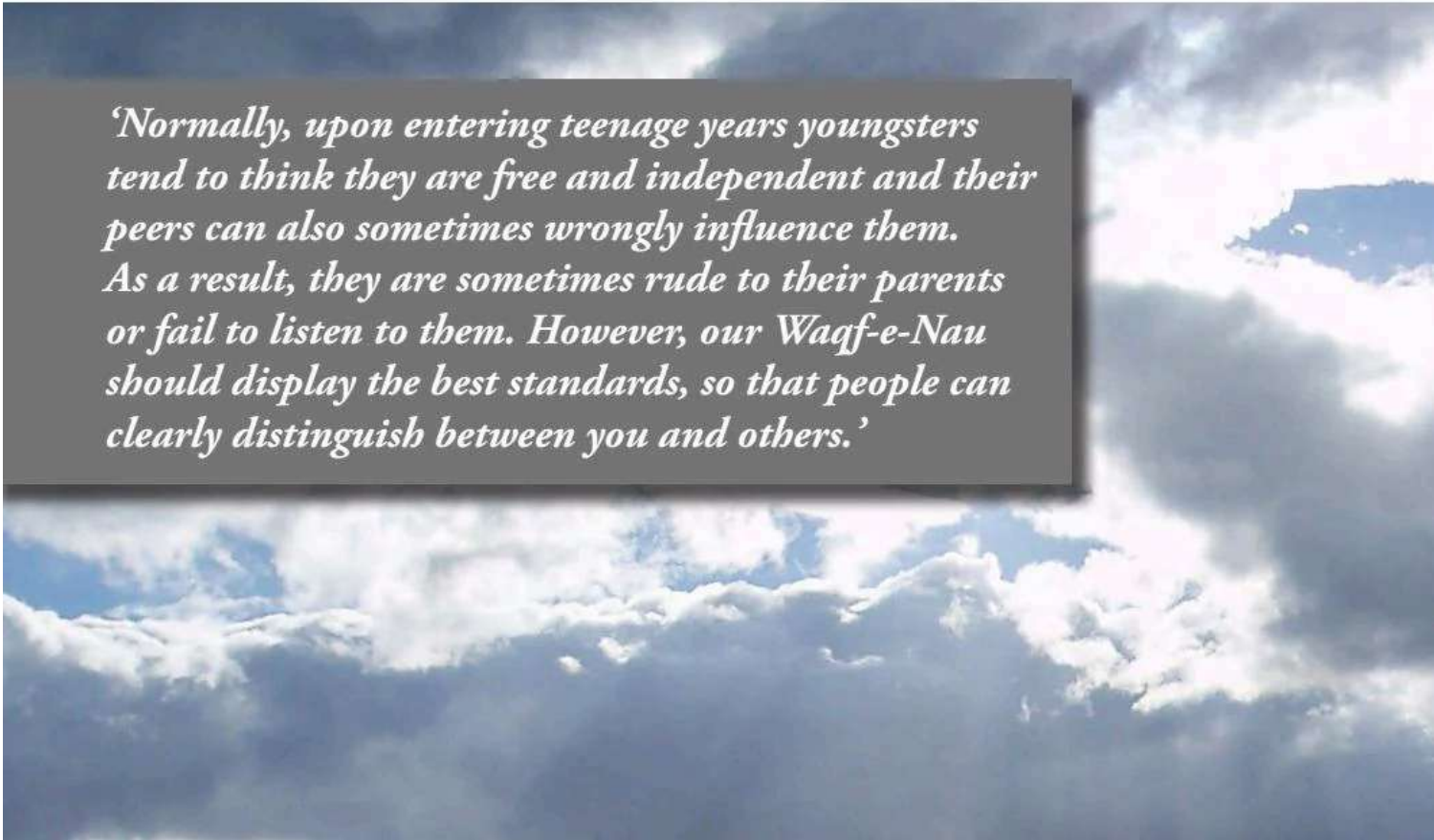
However, I also wish to make it clear that it is not merely enough for you to gain educational qualifications; rather, as members of Waqf-e-Nau, there are other extremely important expectations that we hold. In short, the personal character of a Waqif-e-Nau should be completely in accordance with the true teachings of Islam. You should always bear the highest spiritual and moral standards. The question is how is this best achieved? Apart from our fundamental belief of the existence of God, the next most important thing Allah has taught a believer is that they must be regular in offering the five obligatory prayers, that is *Namaz (Salat)*. Remember, Allah has said that a sign of a believer is that he or she offers their prayer with true humility. Thus make sure you are always regular in prayer, and as young men and boys, it is incumbent upon you to offer your prayers in congregation whenever possible. As Waqf-e-Nau we hold even higher expectations of you then other Ahmadis. You must therefore realise the importance and benefit of being regular in *Namaz (Salat)*.

> *'You should certainly pursue options that are of interest to you, however I would also urge as many of you as possible to consider applying to Jamia Ahmadiyya. The reason for this is we have a huge requirement for missionaries throughout the world.'*

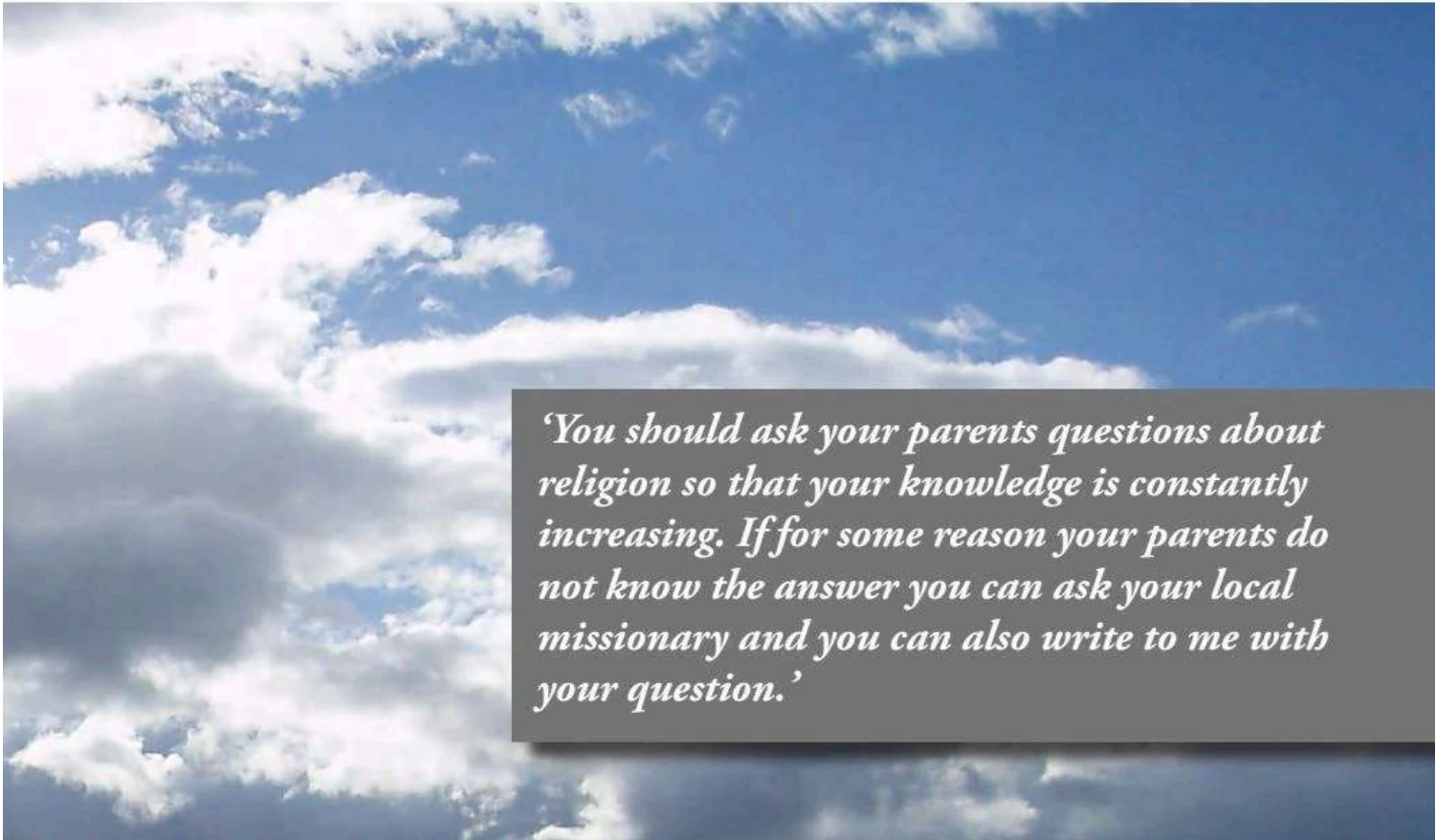
Another sign of a believer is that he stays away from indecent and immoral things. During youth, there is a risk, particularly when living in this Western society that a person can be exposed to indecency and be led astray. For example, immoral and indecent programmes are routinely shown on the TV and on the Internet. These are obscene and sinful things that a believer must stay far away from. Certainly a Waqif-e-Nau who has renewed the pledge made by his parents prior to his birth to spend his entire life serving his faith must always stay away from such immoral activities. Allah the Almighty has said such things take people away from their faith and so true believers must save themselves from such indecency and all forms of wrongdoing.

Further, Allah the Almighty has said that you should fulfil your pledges and your trusts. As members of Waqf-e-Nau, you have all made a solemn pledge to devote your lives for the sake of your faith. This pledge has not been made by force, but has been made by you in full maturity and entirely of your own volition. It is true your parents pledged you to this scheme prior to your birth, however when you reached an older age, the Jama'at administration asked you directly whether you wanted to continue in the Waqf-e-Nau scheme. Thus, every Waqif-e-Nau is given the opportunity to freely leave once they reach an age of understanding and maturity. In fact, they are asked not just once, but on a number of occasions. And so you have yourselves decided to fulfil that pledge made initially by your parents. As such it is now your duty to fulfil that covenant of *Waqf* and this cannot be done until you learn to fulfil your trusts. Of all your trusts the most significant is that you will forever safeguard your faith. For this you must establish a relationship with God Almighty and follow his commands. Primary among God's commands, as I have already said, is to fulfil the rights of worship by being regular in *Namaz*. Thus you must pay great attention to this.

Furthermore, Allah the Almighty has said that there are many virtues that a believer should adopt and many sins they should avoid. For example, Allah the Almighty has commanded us to stay away from all forms of immorality and indecency. He has taught that we should stay away from sinful thoughts and other forms of transgression. These are the standards expected of a normal believer. But you are members of Waqf-e-Nau and so the moral expectations of you are even higher. As a life devotee it is up to you to prove a shining example for others to follow and learn from. In terms of the older boys present above the age of fifteen, you have reached an age of maturity and understanding. With the grace of Allah, you are intelligent, and so you should use the faculties that Allah has bestowed upon you to enable you to follow His commands and to live your lives according to Islamic teachings.

One virtue Allah has taught is that you should not freely mix with women or girls inappropriately and should not look towards them unnecessarily. We say to our women that they should observe *purdah*. But remember that, first of all, Allah the Almighty has said to men that they should lower their gazes so that their state of mind remains pure at all times.

This quality of moral virtue and chastity is something that I wish to emphasise very strongly because in this society issues can easily arise. A lack of moral virtues is the root cause of countless other ills, whereby if a person is not morally chaste, it leads to many other sins and vices. To keep your eyes lowered does not merely mean that you should not look directly at women as you pass them. Rather it means you should avoid all activities or things that can negatively affect your state of mind. As I said before, you must avoid indecent films or TV programmes. If you follow this Islamic teaching your thoughts will remain pure and you will be in a position to worship Allah and fulfil other commandments.

Remember, Allah the Almighty desires for us to excel in righteousness and virtue and so a Waqif-e-Nau has a great responsibility to always try and improve and to stay away from all forms of wrongdoing. Similarly, Allah the Almighty has instructed that a Muslim should control his anger. It is quite common for boys or young men to be overcome by their emotions and to say things in anger. But a believer must always try to keep control of his emotions and nerves. He should remain calm at all times because anger often leads to fights and disputes and this can easily destroy the peaceful atmosphere of a society.

I would also like to remind those children and youngsters who are under eighteen or under fifteen, that they should now realise that as members of Waqf-e-Nau their primary objective should be to develop a personal relation with God Almighty. The way to achieve this is being regular in *Salat* or *Namaz*. Hence, I remind you all once again that you must pay particular attention to safeguarding your prayers at all times. Whether you are at home, school or anywhere else, Allah the Almighty has also said that we must love our parents and treat them kindly and listen to what they say. Normally, upon entering teenage years youngsters tend to think they are free and independent and their peers can also sometimes wrongly influence them. As a result, they are sometimes rude to their parents or fail to listen to them. However, our Waqf-e-Nau should display the best standards, so that people can clearly distinguish between you and others. Further, Allah has said that a believer must not mock other people or make fun of them in a way that can hurt their feelings. Therefore, you should never be unkind; rather a Waqif-e-Nau child should always care for the feelings and

'Normally, upon entering teenage years youngsters tend to think they are free and independent and their peers can also sometimes wrongly influence them. As a result, they are sometimes rude to their parents or fail to listen to them. However, our Waqf-e-Nau should display the best standards, so that people can clearly distinguish between you and others.'

sentiments of others. They should never say anything that could offend other people or could escalate into a bigger argument or fight.

Another a very major sin Allah has warned us of is falsehood. No matter the circumstances, all Ahmadis should avoid lying and certainly Waqifeen-e-Nau should set the very best examples of honesty, truth and integrity. This is of fundamental importance because you are the people who have pledged to spiritually reform your societies. Thus to be completely truthful at all times is an extremely important part of being a Waqif-e-Nau. Similarly, another important point is that Waqifeen-e-Nau should be diligent in their school studies and education. They should always work hard and try to get the best results possible. They should not waste their time on pointless video games that have no benefit or playing games incessantly on their iPad or tablet; rather they should try to develop the habit of reading books and increasing their knowledge. They should read educational books and religious books and can read novels as well. I have seen children here who are just eight or nine but due to the good influence of their schools are very keen readers.

Anyway all children and youth should read as much as possible and develop this good habit. As I said you should also read religious books and you should ask your parents questions about religion so that your knowledge is constantly increasing. If for some reason your parents do not know the answer you can ask your local missionary and you can also write to me with your question. It is my desire that you all learn as much as possible about your religion and continue to study it. I am confident that *InshaAllah* you will listen to what I have said and will seek to be the very best possible Waqif-e-Nau that you can. I hope and pray that you will forever seek to fulfil that pledge and promise that your parents made before you were born. I pray that you will continue to fulfil the demands of your pledge throughout your lives. I pray that the spirit of selfless service and devotion to your faith remains with you and indeed increase at every stage of your life, whether it is when you turn fifteen, or when you turn twenty one, or when you complete your education or at any other point in your future. May Allah enable this to be the case. May Allah bless all of the members of Waqf-e-Nau in all respects – *Ameen*."

WHICH DICTATOR IN THE WORLD CLAIMS TO HAVE A PERSONAL RELATIONSHIP WITH HIS SUBJECTS?

The Khalifa of the time has a personal bond with Ahmadis belonging to every nation and generation around the world. Their letters reach me in which they mention their personal issues. The magnitude of the influx of these letters is something which the world cannot comprehend. It is only Khilafat which gives attention to the pain and suffering of every Ahmadi. They are always in the Khalifa's prayers.

Which worldly leader is there who prays for the unwell? Which leader can say that he becomes extremely anxious for the marriages of his female children and thus prays for them? Which leader truly shows concern for the education of children? Despite the fact that governments do open educational institutes, open institutes for the betterment of physical health and fund education, however it is only the Khalifa of the time who is concerned for the education of all children, spread across the globe. The Ahmadi Muslims are those fortunate souls for whose education the Khalifa of the time is concerned. He is restless for their physical wellbeing and their marital issues.

That is to say that there is no issue of Ahmadis spread across the globe, be it personal or in the interest of the community at large, for which the Khalifa's attention is not there and in finding solutions practically there is no issue for which he does not supplicate before God Almighty and beseech His succour. My predecessors and I have always acted upon this. This is only a sketch of the tasks which God has assigned the Khalifa of the time, which he must perform. There is no country in the world that I do not go to in my imagination before falling asleep and who are not in my prayers whilst sleeping and awake. I have not mentioned this as a favour on my part. This is my duty. May Allah enable me to perform my duty more than ever before.

(Hazrat Mirza Masroor Ahmad[aa], Friday Sermon, Baitul Futuh Mosque, London, UK, 6 June 2014)

ON 12 DECEMBER 2015, DURING GULSHAN-E-WAQF-E-NAU, A WAQIF-E-NAU ASKED THE FOLLOWING QUESTION:

Question:
Atheists raise an allegation against religion that religion develops greed for good deeds and scares and threatens people from carrying out bad deeds. How can we respond to this?

In reply to this, Hazrat Amirul Momineen, may Allah strengthen his hand, said:

The question is, do they not show greed for worldly pursuits? By taking into account the nature and psychology of man, Allah the Exalted said that a reward awaits man.

There are many governments that do charity works as a result of which they receive certificates and are commended greatly. So it is in the nature and psyche of man that when he is appreciated he performs his duties willingly. This is an example that has been given. The Promised Messiah, peace be upon him, has said that it is true that Allah the Almighty gives rewards; this is out of His grace. However, **if we get to know that Allah will not give any reward, and having performed righteous acts will make us enter the hellfire, even then our relationship and love for Allah should be such that for His sake we should continue performing our duties**, disregarding whether we are decreed for paradise or hell. The actual thing is to please Allah the Almighty. When a believer reaches such a stage then this is his level of perception.

However, when a believer does not reach that stage, then in order to encourage him and for the purpose of attraction, God Almighty has made this the nature and psychology of man through religion that if one commits such and such good deed then God Almighty will be pleased and a reward will also be granted. As it is said in Punjabi, '*Do Do bhi aur Chopriyan bhi ho jayngi*' two rotis with butter as well (hit two birds with one stone).

In these countries as well, when someone commits an evil act does the government not take action against such a person? Thieves fear the act of theft because of the punishment awaiting such a crime. If there were to be no punishments then we would see many people become thieves. A person could easily seize money from someone's pocket and vice versa and in this manner there would be no initiative to earn money through hard work. Allah the Almighty has taken into account the psychology of man and said that there will be a return for every deed, whether it be a punishment or reward. **Those who reach the apex of morality do not worry about receiving a reward or a punishment. Their main concern is that their Lord becomes pleased with them because that is the love in their hearts.**

A story of a great scientist who never hesitated to accept the presence of a Living God at the hands of a living Prophet of his time.

This article aims to demystify the life and works of a great scientist, astronomer and meteorologist who accepted Islam, Ahmadiyyat and became a staunch follower of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and the Reformer of the age.

"And yet how lovely is Nature everywhere around us! but there are some people with eyes that cannot see and with ears that will not catch the music around us!. You are told to Prepare for Eternity and you are in Eternity this very minute, and always have been; and God, the Master Dynamo, is in you and in all things."

Haseeb Ahmad is a Waqif-e-Nau. He is a qualified missionary of the Jama'at and is currently posted in the English Desk of Fazl-e-Umar Foundation. He qualified from Jamia Ahmadiyya Rabwah in 2014 and has been serving in the aforementioned department since.

A JOURNEY FROM SPIRITUALISM TO ISLAM
PROFESSOR CLEMENT LINDLEY WRAGGE
SEPTEMBER 18, 1852 - DECEMBER 10, 1922

PART ONE
BY HASEEB AHMAD

The Champion of Islam - The Promised Messiah[as]

'That man, that very great man, whose pen was a magic wand and whose tongue spell-binding; that man whose brain was a complex of wonders, whose eye could revive the dying and whose call aroused those in the graves, whose fingers held the wires of revolution and whose fists were electrical batteries; that man who for thirty years was an earth-quake and typhoon for the religious world, who, like the trumpet of Doomsday, awakened those lost in the slumber of life, he has left the world empty-handed. This bitter death, this cup of poison, which entrusted the deceased to dust, will remain on thousands, nay millions of tongues, as words of bitter disappointment and regret. The stroke of death which slaughtered, along with one who was very much alive, the hopes and longings of many, and the wails it raises of lament, will remain in memories for a long time to come. The demise of Hazrat Mirza Ghulam Ahmad[as] sahib of Qadian is not such an event that a lesson should not be learnt from it, nor should it be consigned to the passage of time to efface. Such people who produce a religious or intellectual revolution are not born often. These sons of history, in whom it rightly takes pride, appear but rarely on the world scene, and when they do they bring about a revolution for all to see.' [1]

The above tribute of Maulana Abul Kalam Azad following the death of Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah and the awaited reformer, is a true reflection of a great revolution that immensely affected everyone irrespective of class, creed, colour, race or status. When observed minutely one is astonished to find numerous amazing facts in the life and works of Promised Messiah, that divert the attention of an individual to a mighty God who reveals Himself through His servants, and provides proof of His existence through His mighty signs.

HAZRAT MIRZA GHULAM AHMAD OF QADIAN, THE PROMISED MESSIAH AND REFORMER OF THE AGE

13 February 1835 - 26 May 1908

The magnificent prolific status of the Promised Messiah[as] from a worldly point of view is surely a matter of great surprise for an atheist or a man of a materialistic world.

Qadian in the Late 1800s

The one is more surprised when he comes to know about the condition of Qadian; which is still considered an unknown, distant, far village of Amritsar in the Indian province of Punjab. At the time of Promised Messiah[as] the condition was far worse. Access to Qadian was difficult from all

MAULANA ABUL KALAM AZAD

February 1958

sorts of means available. Access to the scientific research of that time was almost impossible. Means of transportation were merely mules and horses. People preferred to walk to Qadian because of the uneven paths. There were neither roads nor rail. In such a situation one can intuit the literary status of that village to which even one was able to reach with utmost difficulty. In such a village was Hazrat Mirza Ghulam Ahmad[as] brought up and received his early education.

Professor Clement Wragge

For a native of such a place to convince a great scientist, astronomer and meteorologist in the matters of religion and philosophy is not only a proof of the truth of that religion, but a magnificent proof of an Almighty God as well Who teaches such matters even to those who, from a worldly point of view are deprived of such facilities. This proof was hence enough for Professor Clement Wragge, who thus accepted Islam without any hesitation and reluctance.[2]

Early Years

The renowned scientist, astronomer and meteorologist, Clement Lindley Wragge's real name was William, but later it was changed to Clement. His father's name was Clement Ingleby Wragge, whereas her mother's name was Anna Maria Nee Downing. He lost both of his parents at a young age: his mother at five months and his father at five years. He was raised for a number of years by his grandmother, Emma Wragge at Oakamoor, Staffordshire, who taught him the rudiments of cosmology and meteorology. His formal education was at Uttoxeter Thomas Alleyne's Grammar School.[3]

Upon the death of his grandmother in 1865, his uncles decided that he should move to London. There he later boarded at the Belvedere school in Upper Norwood, and at the end of his education he improved his Latin. He then followed in the footsteps of his father, studying law at Lincoln's Inn. Wragge travelled the continent of Europe extensively with his Uncle William. He became an avid naturalist at a young age, being surrounded by the beauty of the Churnet valley.[4]

Travels

In October 1874, Wragge together with a friend Gaze Hoclen, departed London on a Thomas Cook tour travelling to Paris by rail and on to Marseilles, where he sailed to Egypt on the 'Neiman'. He then toured Palestine, Jerusalem and the Holy sites, where he met a group of Mormons who interested him. He promised to visit their new city, being built at Salt Lake in the American West. After much deliberation, he decided not to return to England with his friend, and booked a passage on the 'John Tennant' via India to Australia. He then sailed from Newcastle, Sydney in late August 1875 across the Pacific to San Francisco. Once in San Francisco he travelled by rail across the wild west to Toronto via Salt Lake City. Whilst in Salt Lake City, he met briefly with Brigham Young, as was his right as a visitor. Later, he wrote a number of articles about Mormons and their religion. In 1876 he sailed to Australia and obtained a position with the Surveyor-General's department in South Australia, participating in surveys of the Flinders Ranges and Murray scrub land.

Marriage and Family

He got married to Leonora Edith Florence d'Eresby Thornton (whose much older sister was married to Rupert Ingleby) on 13 September 1877, and returned to Oakamoor.

Wragge's wife Leonora gave birth to a daughter, Leonora Ingleby, (later renamed Emma) in Oakamoor 1878 and Clement Lionel Egerton in 1880. His third child Rupert Lindley was born in August 1882 in Scotland. Wragge left for Australia soon after in 1883. His first son, Clement Lionel Egerton who was born in Farley, Staffordshire in 1880, would later enlist with the 2nd Light Horse Regiment of the First Australian Imperial Force and die from wounds at Gallipoli on 16 May 1915.[5]

As a Meteorologist

Wragge's first meteorological job was working at a weather station in North Staffordshire in 1881, living

PROFESSOR CLEMENT WRAGGE

at Parkhouse Farm, Farley, and Staffordshire. After the secretary of the Scottish Meteorological Society selected him to set up an observatory on the top of Ben Nevis, Wragge climbed the peak daily to take readings, while his wife took comparable readings from sea level.[6] For an unbroken series of observations from 1 June to 14 October 1881 he was awarded the Society's Gold Medal.[7] After a second series of observations were undertaken in 1882 a Summit Observatory was opened in 1883. Wragge applied for the job of Superintendent, but was unsuccessful, possibly due to unpopularity.

The following year he moved with his wife to settle on the outskirts of Adelaide, South Australia. He established the Torrens Observatory at Walkerville, and another at Mount Lofty.[8] In 1886 Wragge was the founding member of the Royal Meteorological Society of Australia.

In 1886 Wragge was commissioned by the Queensland Government to write a report on the development of a meteorological organisation in Queensland, that could help stem the shipping losses from cyclones.

The Government was impressed with his work, and on 1 January 1887, he was appointed Government Meteorologist for Queensland. Within three weeks of his arrival in Brisbane, 18.305 inches of rain fell, earning him the nickname "Inclement" Wragge.[9] Wragge built a home, Capemba, at Taringa.

He quickly caused disquiet amongst meteorologists and astronomers from the other colonies (of Australia) when he started producing charts and predictions not only for Queensland, but for other areas of the continent. He further inflamed them by inscribing his reports *Meteorology of Australasia, Chief Weather Bureau, Brisbane* and by claiming that while he and his staff were engaged entirely in meteorological research, weather men in other colonies were government astronomers whose time was also filled with postal and telegraph duties.

In the 1880s and 1890s Wragge set up an extensive network of weather stations around Queensland, and developed a series of storm signals to be used upon telegraphed instructions from Brisbane to Cape Moreton, Double Island Point, Sandy Cape, Bustard Head, Cape Capricorn, Flat Top Island, Cape Bowling Green, Cape Cleveland, Cooktown, Thursday Island and Karumba. He also set up an international service with New Caledonia, by which he received data on the newly laid cable from Noumea. Between 1888 and 1893, Wragge trained Inigo Owen Jones, who became a renowned long-range weather forecaster.

In 1895, Wragge set up a weather station near the summit of Mount Wellington, Tasmania, and 1897 established another on Mount Kosciuszko. He also attended international conferences in Munich (1891) and Paris (1898 and 1900).

Wragge was also responsible for the convention of naming cyclones. His original idea was to name them after the letters of the Greek alphabet, but he later used the names of figures from Polynesian mythology and politicians. Politicians to have cyclones named after them by Wragge included James Drake, Edmund Barton and Alfred Deakin. Other colourful names he used included Xerxes, Hannibal, Blasatus and Teman. After Wragge's retirement, the practice of naming cyclones would cease for sixty years.

In 1898 Wragge began publishing *Wragge's Australian Weather Guide and Almanac*, which contained not just meteorological information, but contributions on geology, bush craft, agriculture, mining, water supplies and postal information. In an effort to break the drought of 1902 he purchased a number of Stiger Votex Cannons, which were supposedly able to bring rain from the clouds. Test firings at Charleville on 26 September were unsuccessful. Wragge was not there to see the actual experiment, having left town after an argument with the local council. Today, two of the cannons are on display in Charleville.

Wragge resigned from the Queensland Government in 1903, when his funding was decreased following the Federation of Australia.

Wragge travelled for a number of years after finishing with the Queensland Government. In 1904 he visited the Cook Islands, New Caledonia and Tahiti to examine local fauna, and wrote a report on caterpillars and paper wasps for the

PROFESSOR CLEMENT WRAGGE SETTING UP AN OBSERVATORY ALONG WITH HIS COMPANIONS

government in Rarotonga.[10]

He applied unsuccessfully for the job of (Australian) Commonwealth Meteorologist at the Bureau of Meteorology in 1908, before returning to New Zealand. He lived for a time in Dunedin, before settling at 8 Awanui Street (previously named Arawa Street and prior to that Bath Street), Birkenhead, Auckland with his "wife" Louisa Emmeline Horne, an Anglo-Indian theosophist. There he founded the Wragge Institute and Museum which was later destroyed by fire, and also the well-known visitor attraction - Waiata tropical gardens.

Meeting the Promised Messiah[as]
During his tour to India, Prof. Wragge met Hazrat Mirza Ghulam Ahmad[as], who had claimed to be the Promised Messiah foretold in the Bible and Islamic scriptures. Ahmadis believe that Wragge had converted to Islam and stayed a Muslim until his death. Proof of his conversion is cited by the Jama'at scholars in the form of letters written to one Mufti Muhammad Sadiq by Prof. Wragge after his meeting with the Promised Messiah[as] in Lahore.[11]

Demise
Clement Wragge died on 10 December 1922 from a stroke. His son Kismet K Wragge stayed on as First Officer of the Wragge Institute.[12] For his meteorological services he is also known as the Father of Modern Day Meteorology.

A fellow of the Royal Geographical and Royal Meteorological societies, Wragge published an *Australian Weather Guide and Almanac* (1898), a short-lived serial called *Wragge: A Meteorological, Geographical and Popular Scientific Gazette of the Southern Hemisphere*(1902), and *Romance of the South Seas* (1906). He was a fitness enthusiast and co-founder of the Brisbane Canoe Club; he turned to theosophy early and took up yoga and the occult in later life; he loved animals and was an ardent conservationist. His collection of ethnography, geology and natural history was donated to the city of Stafford, England.

Wragge was also a very renowned lecturer and delivered his lectures all around the world. In 1907 he visited India. At the end of 1908 he went to New Zealand. In 1910 he moved to Birkenhead, Auckland where he also established an observatory. From 1910 to 1922 he delivered a series of prolific lectures which he delivered in New Zealand. In 1922 while he was delivering a lecture, he suffered a severe stroke. His son Kismet took him to Birkenhead, but he wasn't able to endure the attack and hence died on 10th of December 1922.

People's Views on Professor Wragge
Explaining the personality of Wragge, Peter Adamson writes:

'The eccentric and, some would have said, egomaniacal Wragge seemed to relish controversy and combat'.[13]

Paul D. Wilson explaining the personality of Professor Clement Wragge writes:
'Tall and thin, Wragge had an iron constitution and a 'mop of flaming red hair and explosive temper to match': his staff and opponents well knew that he possessed the 'adjectival luxuriance of a bullock'. In the professional field he was his own worst enemy, but he did encourage followers like Inigo Jones. Credited with originating the use of classical, biblical and personal names for weather systems, he was nicknamed 'Inclement Wragge' for his rainfall forecasts'.[14]

Sir Arthur Conan Doyle sought him out in New Zealand to ask for his views on spiritualism before writing 'The Wanderings of a Spiritualist' in 1921.

PROFESSOR CLEMENT LINDLEY WRAGGE IN HIS GARDEN AT CAPEMBA, TARINGA

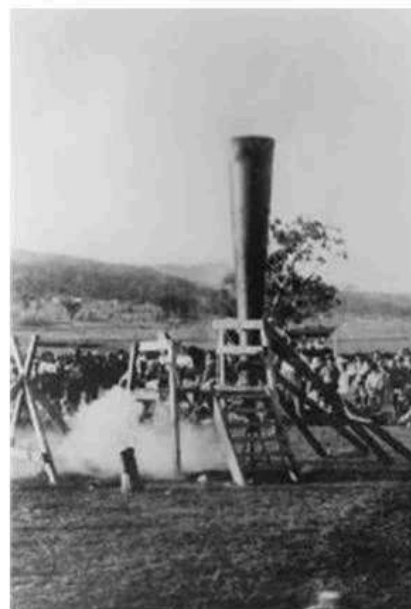
Expressing his views about his first meeting with Clement Wragge he writes:
'On arriving at the charming bungalow, buried amongst all sorts of broad-leaved shrubs and trees, I was confronted by a tall, thin figure, clad in black, with a face like a sadder and thinner Bernard Shaw, dim, dreamy eyes, heavily pouched, with a blue turban surmounting all. On repeating my desire, he led me apart into his study. I had been warned that with his active brain and copious knowledge, I would never be able to hold him to the point, so, in the dialogue which followed, I perpetually headed him off as he turned down by paths, until the conversation almost took the form of a game".[15]

Clement was an innovative visionary who understood the importance of keeping weather records. He also saw the possibility of forecasting and tracking the path of tropical cyclones using these weather observations. The convention of naming tropical cyclones was begun by him – although he got in trouble once he started naming them for politicians he didn't like! – And he attempted to make it rain by firing a rocket at the clouds!!

A passionate and ambitious man, he started meteorological stations in places as far apart as Ben Nevis and Hobart. He was deeply disappointed to be passed over for the official position of Government Meteorologist when Australia became a federation in 1902. One of the reasons he didn't get it was because he'd antagonised the other state meteorologists/astronomers by inscribing his reports *Meteorology of Australasia* and *Chief Weather Bureau.*

Wragge resigned from the Queensland Government in 1903 when his funding was decreased following the Federation of Australia.

CLEMENT WRAGGE STANDING IN HIS TROPICAL GARDEN

SIR ARTHUR CONAN DOYLE

THE STIGER VORTEX GUN USED IN AN EXPERIMENT BY PROFESSOR CLEMENT WRAGGE TO MAKE THE CLOUDS RAIN

In one of his essays, Peter Adamson writes with reference to the works of Clement Lindley Wragge:
'Clement L. Wragge is credited, certainly in Australia, as the first person to systematically give proper names to tropical cyclones and low-pressure systems. He apparently began the practice in the mid-1890s with the naming of tropical cyclones'.[16]

From the early years of his life Professor Clement Wragge was deeply inspired by religious thoughts, especially Spiritualism. In one of his autobiography he writes:
'…grandmother taught me the constellations, and in those early years I wondered if the God of the Old Testament was really the Master…'.[17]

This can also be deduced from the fact that Sir Arthur Conan Doyle, the author of the Wanderings of a Spiritualist, visited New Zealand before and sought his advice on Spiritualism. We have already mentioned the views of Sir Arthur Conan Doyle about his first meeting with Professor Clement Wragge. About his inclination towards mysticism and religion he writes:
'We set off, four of us, to visit Mr Clement Wragge, who is the most remarkable personality in Auckland - dreamer, mystic, and yet very practical adviser on all matters of ocean and of air'.[18]

In his youth Professor Clement Wragge used to express his views in his lectures and was an ardent defender of his views. It is quite remarkable of such a person who accepted all the views and answers of Hazrat Mirza Ghulam Ahmad[as] of Qadian the Promised Messiah and Reformer without any hesitation or reluctance. This fact is well recorded in the history.[19]

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